

Mrs. D. W. Bernhard

# REFORMED CHURCH MESSENGER

## A Prayer to the Holy Spirit

Holy Spirit, now our hearts implore Thee,  
Come again as on that Day of old—  
Be to us the mighty rushing whirlwind,  
Clear away the clouds that now enfold.

Let us see anew the Father's planning,  
Lift our hearts into a higher sphere,  
Where we'll know that nothing counts in Heaven,  
Save the love that has its budding here.

Seal our lips when hasty words we'd utter—  
Break that seal when words of love we'd say—  
Fire our hearts with such a mighty longing  
That our deepest joy will be to pray.

Help our praying to be so unselfish  
That it leads us on to acts of love—  
Love for just the soul whose need is greatest,  
Wandering, far from hope of heaven above.

Oh, One with God the Father and our Saviour,  
Blest Spirit, Who the bliss of Heaven unveils,  
Anoint us with the grace that beareth all things;  
Enfold us with the light that never fails!

Telford, Pa.

E. H.

## My Task

My life is such a tiny, trifling thing,  
Compared with all those countless other lives;  
A feeble spark of living fire that flares  
For briefest while and then as feebly dies.

My two lone hands can heal no nation's wounds,  
But they can bind a single hurt close by;  
My voice cannot bring hope to those who mourn  
In distant lands, where hungry voices cry;

But oh, if I can speak one little word  
That brings to saddened heart a ray of cheer,  
Or clasp one hand and, proving thus my faith,  
Cast out the devils of dismay and fear,

Or be a friend to someone who is lone,  
Or lift a fellow-traveller fallen low,  
This little life of mine will not be vain;  
My task is here—I need no further go.

Grace H. Poffenberger.

Interior View of  
ZION REFORMED CHURCH,  
Stroudsburg, Pa.,  
the Rev. Frank H. Blatt, pastor

This Church, recently remodelled  
throughout and rededicated, is now one  
of the most attractive in that section,  
and members of the Reformed Church  
who are summering in the Poconos are  
especially invited to worship with Zion  
congregation.



PHILADELPHIA, JULY 25, 1929



## ONE BOOK A WEEK

### "SLAVES OF THE GODS"

Probably no book in recent years has been so much of a storm center as Miss Katherine Mayo's "Mother India", published two years ago. The book was read even more widely in England than in America and thousands of copies found their way to India. The reception in India was "hot", to use a colloquialism. A few men, such as Gandhi, while criticizing certain features of the book advised all Hindus to read it and note how a part of the outside world, at least, regarded them and some of their customs. Most of the Hindus were enraged by it—so enraged that one felt more convinced than ever that Miss Mayo had not exaggerated things. For people do not generally get so excited over false accusations. Articles attacking the book appeared in India by the score and were sent to England and America. Two books were written by Hindus to answer Miss Mayo. The trouble with both books and articles was that they raved and denied without being able to refute Miss Mayo's facts. That was the strength of her book.

But one of the subtlest criticisms made against Miss Mayo was that while her facts were true she neglected to tell the

world that the better classes of Hindus deplored them as much as she and were doing everything to eradicate the evils. This is the criticism that has aroused Miss Mayo more than any other; for she knows, as everybody else does, that this is just simply not the truth, and to answer all these assertions to the effect that India is trying to cleanse herself of the evils of child marriage, caste and immorality, she has just given us another book: "Slaves of the Gods" (Harcourt, Brace & Company, New York, \$2.50), which will probably raise as great a storm as did "Mother India."

The fundamental contention of the book is that these evils are tied up to the religion of India, Hinduism, and there is no hope for India until the religion itself is changed. To quote her own words in the introduction ("To the Western World"): "The large majority of the inhabitants of British India is Hindu. The large majority of that majority adheres to the orthodox Hindu creed. To the influence or the dictates of the current orthodox Hindu creed are directly traceable the most devastating evils that today prey upon the Hindu world. Examples of degenerate crime, examples of cruelties and abuses suggestive of Hindu India's worst, may, it is true, be found today amongst our own people. But they will not be found either commanded or sanctioned by any form of the Christian religion; neither are they

upheld, defended, excused or denied by our public conscience or by the leaders of the people."

The book consists of twelve stories, true transcripts even to the minutest facts, of actual incidents secured by Miss Mayo, the accuracy of every story being attested by uncontested witnesses. These stories, Miss Mayo insists, are typical of what is everywhere common, and she quotes as preludes to each story many Hindu reformers who substantiate all she claims. The stories are transcripts of the horrible experiences and general fate of first, child wives; secondly, child widows; thirdly, the girls sold to the temples for immoral purposes (the *devadasis*, "slaves of the Gods"); and finally the millions of untouchables. They are heart-breaking stories, terribly unpleasant and almost unbelievable to the Western world. Miss Mayo is a writer of great vividness and in her determination to show the world what is actually going on in India, with the sanction of the Hindu religion and even an integral part of it, spares no scene however unpleasant. I do not see how anyone can read these stories and any longer believe India does not need missionaries, or how any woman can read these stories without dedicating herself to freeing from this terrible degradation and agony, by every means within her power, her sisters in India.

—Frederick Lynch.

## The International Lessons as Teaching Material for the Junior Department

Written as an assignment in a Leadership Training Course by MISS ELIZABETH C. KIEFFER, of Lancaster, Pa.

It seems to me that the defects of ungraded material have never been so startlingly exemplified as in the International lessons for the second quarter of 1929.

The theme for the quarter is "Lessons from the prophets and teachers of Judah." Now the study of the prophets was one of the most fascinating of my college courses, and I am enjoying the review of them, but before I entered college the prophets had been for me the vaguest of misty figures and I feel sure they are to the average person, even to faithful readers of the Old Testament. I often wonder what my grandfather, who read the Bible through at the age of seven, made of the prophets.

To understand those startling personalities one must have an intense social idealism, a share of their impatience with existent conditions, and what Mr. Ashbee calls "The Utopian habit of mind." In juniors these qualities are definitely non-existent. In attempting to interest my pupils in the coming of the "Kingdom of God" I developed the startling fact that they had no desire for the coming of that kingdom. One of them said, "It would be too much like heaven. I'd rather live in the world the way it is, and then die and go to heaven afterward."

I can imagine that, properly taught, high school pupils might attain some vision of the prophets as men of flesh and blood. They might see, if only vaguely, the idealism of Isaiah, the complete self-subordination of Amos, the idyllically beautiful love of Hosea. They might even be led to see that Jeremiah was more than a "calamity howler"—although, in my secret soul, I have moments of sympathy with Jehoiakim,—but to the junior the best one can do is to make them see these men in something of the same way that they see the members of the school board as vague and rather pompous men belonging entirely to the realm of grown-ups.

To the junior the character who becomes real is the brave man; and bravery for them is objective. The matter of moral courage is almost without meaning for them until you bring it home by concrete examples from their personal experience.

David is the realest character in the Bible. One may even arouse heated discussions as to the exact spot in Goliath's forehead which the pebble struck. Moses is real, Joseph is real, Gideon is intensely real. They dared actual danger for understandable causes. The prophets when they faced physical harm did so for reasons which the junior cannot comprehend.

The lesson subjects so far have been: The Ministry of Isaiah, Hezekiah Leads His People Back to God, Comfort for God's People, The Suffering Servant of Jehovah, What Hilkiah Found in the Temple, and The Early Ministry of Jeremiah.

Of these the only gleams of story interest were in the calling of Isaiah—which was mainly of interest in the mental images of seraphim that it called up—the wickedness of Hezekiah's predecessors—a description of the feeding of children to Moloch caused a thrilling but unreal horror; the two cleansings of the temple, which were interesting to my pupils mainly because of the fact that we have several times built the temple with hymn books and have studied pictures of reconstructions of the temple and the ark of the covenant; and, finally, the brief but rather

thrilling picture of Jeremiah defying the priests and the princess of Judah.

This is slim material on which to build interesting lessons. The lesson on "Comfort for God's People" nearly stumped me until my mind somehow settled upon the verse "make straight in the desert a highway for your God," and by the use of a pile of pictures illustrating primitive travel, a discussion of the value of highways, and the stories of famous roads—especially Stevenson's "Highway of the Loving Hearts," I was able to bring the conversation around to building highways in our hearts for God, and through our hearts to the hearts of other people, ending up with the Daily Vacation Church Schools and their World Fellowship projects.

The following lesson (Isaiah 52) would have been a total failure if one of the pupils, by some heaven-sent inspiration had not asked, "What would we be like if Christ hadn't died for us?" which opened up a chance for descriptions of primitive life in the Hyrcanian forest, and for showing that the northern barbarians would not have been taught save by Christian missionaries, that culture and learning were preserved through the dark ages only by the monks, that science and invention were the products of Christian education, and that the settlement of America was largely due to religious causes.

This is all very well, but when there is such a wealth of story material both in and out of the Bible that has direct bearing on the child's own life it seems a pathetic waste of time and effort to try to drag a meaning out of lessons chosen for grown people. Aside from the incidental gleams of comprehension I have managed to arouse, the only thing I feel I have gained is that in answer to my weekly question of "What did the prophets do?" the early impression that a prophet has something to do with the weather has definitely given place to the assured statement that they "talked about God," or that "they taught people how to be good." Which doesn't exactly seem a sufficient result for a quarter's work.

### THE CHILD'S BILL OF RIGHTS

The ideal to which we should strive is that there shall be no child in America:

That has not been born under proper conditions.

That does not live in hygienic surroundings.

That ever suffers from under-nourishment.

That does not have prompt and efficient medical attention and inspection.

That does not receive primary instruction in the elements of hygiene and good health.

That does not have the complete birth-right of a sound mind in a sound body.

That has not the encouragement to express in fullest measure the spirit within which is the final endowment of every human being.

—Herbert Hoover in  
"The American Child."



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## EDITORIAL

### BACKYARD FLOWERS

Along a certain noble river, flowing down from the Appalachian highlands to the sea, there runs a parallel highway which at intervals becomes "Main Street" for a succession of towns situate on the river's bank at not unneighborly distances from one another. Between the road and the great stream, however, there lies sufficient space to accommodate the right of way for an important railroad line, and thus it happens that if one travels through the valley by rail rather than highway, he is privileged to enjoy from his car window an extraordinary panorama of backyards.

The houses which he passes front, of course, on the automobile road—the principal street of each community. To the railroad they uniformly present only a rear elevation—with the accompanying backyard. The neighbors who go by on the sidewalk and as well the patrician traveler who threads the village by his own private power command the deferential respect of the householder; he makes his bow, architectural, horticultural, tasteful, prideful, to them. The nameless crowd who flash along the rail on the hasty express are as little thought of in these wayside homes as the theoretic inhabitants of Mars who may have their theoretic telescopes trained on all of us—but who cares if they have?

This is the circumstance which lends to the backyard panorama a significance worth attention from the car window. For even in the less than momentary glimpses which the swift train permits to a passenger it can be seen that not all backyards are alike. More or less all front yards are the same—in these prim country towns of long history and a well fixed local pride. Each dweller along the street vies with his neighbors to show a smooth lawn tricked out with abounding flower beds from his front door to the front sidewalk. A shabby yard between himself and the thoroughfare before him would convict any citizen of being a shabby sort himself. Everybody has flowers in front.

But the railroad passer-by can see that not every citizen with flowers in front has flowers in the rear. Happily a great many do have. And the observer who catches the color gleams of the backyard flowers as he is whirled

past them soon begins mentally to classify the characters of this passing show by the difference between flowers in the front yard only and flowers all round the house. People who have all their flowers in the front yard may not care for flowers at all; they may be merely paying court to a public opinion which demands a flower-decorated town. In fact, that is almost the necessary inference when the flowers end where the view from the street ends. But flowers behind the house can have only one meaning—the people who live in that house *love flowers*. Flowers are a part of their life—their own life—not merely the life that they live in their neighbors' eyes.

There is a moral difference here that can be traced through other phases of experience less visible but no less realistic than the flowers which we plant in our dooryards front and back. Of the personal qualities that we most diligently cultivate and the manners in which we strive to naturalize ourselves, which come first—those that commend us outwardly to the esteem of our neighbors or those that add symmetry and loveliness to our lives within? If we seek the culture of great books, for example, is it with a craving for the richness of soul that can be cultivated by fellowship with high thinkers in their high thoughts? Or does the covetous mind reach out rather for the admiration that our friends will accord to "a wonderfully well-read person"? The grace of social poise—does it appeal to us because it witnesses to a soul at ease with itself, or because it wins the compliments that people pay to "a charming personality"? Do we love flowers because we love them or because other people love them?

If a man has stocks and bonds hidden away in his safety deposit box, he counts himself a wealthy man. He does not need to carry his big bundle of securities to his business place every day and put them on exhibit in order to assure himself that he is rich. He is just as rich if nobody knows of his possessions as if everybody knows. In truth he feels richer when nobody can tell what he is "worth." Would we could be as sensible about our possessions of character. Let us grow flowers where their beauty is our beauty—not our boast. If the neighbors admire, it is, to be sure, no loss. But neither is there anything lost if the sweetness of our backyard flowers is ours alone.

—NOLAN R. BEST.



### HOW GOES THE "UNION"?

We receive an occasional query about the present status of the "Union Movement." Has it made any progress since the meeting of our General Synod, or did the action taken there operate as a quietus on the "Plan of Union" with the Evangelical Synod of North America and the United Brethren in Christ? Well, we do not know of any further steps which have been taken either by the United Brethren or by our own Commission on Closer Union, but it is evident that our friends in the Evangelical Synod have not been idle. In that denomination the smaller units voted on the question before the meeting of their General Conference. All of the 20 districts have now taken action, and we are pleased to report that 19 voted favorably—in practically every case with overwhelming majorities, in some unanimously—and only one district (Nebraska) took an action which could be interpreted as unfavorable to the proposed Plan. We are told that whatever doubts emerged were confined almost entirely to the confessional paragraph. The brethren of the Evangelical Synod accepted the Plan in principle without giving undue attention to its details.

Dr. H. R. Niebuhr, President of Eden Theological Seminary, St. Louis, and Chairman of the Commission on Closer Union of the Evangelical Synod, writes as follows in the *Evangelical Herald*:

"The General Synod of the Reformed Church in the United States met at Indianapolis shortly after the close of the General Conference of the Church of the United Brethren. It was required to take action which would accord with that of the Church of the United Brethren. At a remarkable meeting, in which enthusiasm for union and a surprising unanimity were manifested, the General Synod passed, unanimously, the resolutions offered by its commission on closer union. These resolutions endorse the plan of union in principle without reference to detail, provide for the continuation of the negotiations with both Churches or with either one,—should one find it impossible to concur,—and make it possible for the Church to transmit any new plan of union which may result from such negotiations with one of the Churches immediately to the Classes without waiting for the calling of a special General Synod. It was the writer's privilege to attend this meeting and he was most favorably impressed with the essential kinship existing between the Reformed Church and our own as well as by the excellent spirit which marked the deliberations.

"The present status of the union movement then appears to be this: the Reformed Church in the United States and the Evangelical Synod seem to be ready for the early realization of the plan for organic union. The Church of the United Brethren, because of its constitution and for other internal reasons, has found it necessary to defer action. The commissions of the Reformed Church and of the Evangelical Synod are unwilling to recommend any action which would make it more difficult for the Church of the United Brethren to adhere to the union should sentiment in that Church become favorable to the plan. It seems advisable therefore to give the latter Church an opportunity to discover the attitude of its membership before these commissions seek to consummate union between the Reformed Church in the United States and the Evangelical Synod. *That the latter union is eminently feasible seems to be the conviction of a large part of the Evangelical Synod and of many members of the Reformed Church to whom the writer has spoken.* Should it become apparent that the Church of the United Brethren must postpone action on the plan indefinitely, then the time will have come for negotiations between the Reformed Church and the Evangelical Synod alone. Such negotiations would probably lead to a number of modifications in the present plan of union, since name, creed and polity would all need to be again subjected to review in the light of the different constituency formed by these two Churches alone. Such a plan of union would, of course, need to be submitted to our districts again."

"We are sure that readers of the MESSENGER will be glad to read this interpretation of the situation by so eminent a leader of our sister denomination. The degree of unanimity manifested shows in heartening fashion that the ideal of unity is a living reality and not a mere topic for discussion in the Evangelical Synod.

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### "JESUS PASSETH BY"

"And it came to pass, that as He was come nigh unto Jericho, a certain blind man sat by the wayside begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, Thou Son of David, have mercy on me."

The sympathizing Saviour was passing by one at the wayside and, hearing the cry of the needy man, He was moved with compassion for him, stopped to speak to him, and then relieved the burdened soul. So Jesus is ever passing by as we tarry by the wayside of life. Some have been very conscious of Him as the Great Physician having found healing in His presence. Not a few have cried unto the Lord in their sorrow and have found in Him the Great Comforter. Others have lifted up their sin-burdened souls unto the Saviour in faith, and have received redemption through His blood. Many others have been beset by the cares and anxieties of life, and have learned that He is still the Great Master of the wind and wave. Some are now calling upon Him for mercy and seeking His salvation through confirmation. Many others have been very careless and indifferent, disregarding the claims of the Lord of life and death. To one and to all may the consciousness of His presence be especially near and real as we take opportunity to pause by the wayside.

Will we give Jesus Christ the first place in our lives?

Will we give our Father thirty minutes of our time daily for Bible study, meditation and prayer?

Will we make a very special effort to worship at every service of His Church?

Will we prayerfully and persistently invite our friends and neighbors and the strangers within our gates to come with us to the House of the Lord?

Will we sacrifice the monies spent for some of the unnecessary things of life and give instead to His Church, in addition to the share of income that we owe and set aside regularly for God's work?

If we give Christ the pre-eminence in all things, surely God will "open the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it."

"I need Thee, precious Jesus, I need a friend like Thee,  
A friend to soothe and pity, a friend to care for me.

I need the heart of Jesus to feel each anxious care,  
To feel my every trial and all my sorrows share."

—A. Y. H.

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### LAY DEFENDERS OF ORTHODOXY

Our London Correspondent, Mr. Dawson, reports that nothing is more remarkable at the present stage of the prolonged discussions between religion and science than the fact that some of the scientists and literary men of Great Britain are now among the staunch defenders of orthodox theology and are actually taking up the cudgels against eminent leaders of the Christian Church who appear to them to have abandoned the essentials of the faith. For example Sir Ambrose Fleming and Alfred Noyes take to task men like Bishop Barnes, Dean Inge, and Archdeacon Charles. This is indeed a notable situation. Must we begin to look to the poets and scientists to keep the ordained leaders of the Churches faithful to the fundamentals of our holy religion?

In a recent article in *The Spectator* (London) the Roman Catholic poet subjects the Bishop of Birmingham's theological views to severe criticism. Himself a convinced



evolutionist, he charges the Bishop with adopting the outworn materialistic science of the last century *at the very moment when all first-rate men of science are dropping it as inadequate in any comprehensive philosophy.* The trouble with Bishop Barnes, he says, is that he does not realize the immense riches of the Christian philosophy: "The definite answers given in the historical Christian philosophy are immeasurably the clearest and most comprehensive, as well as the deepest and most truly in accord with the experience and observation of the ages." The Bishop thinks that evolution has destroyed the whole Anglican position. Mr. Noyes contends that religious thinkers of the very first rank are able to accept evolution and see in it only a subtler and profounder confirmation of their creed; but godless evolution means simply that at one end of the process there is a fire-mist drifting through space, and out of it, by the mere action and reaction of its particles, there has been produced Westminster Abbey and all the races of mankind. Huxley once remarked that his opponents "never seem to reflect what a miserable position mine is—standing on a point of nothing in an abyss of nothing." In much of the scientific description of the process which led Huxley to his position, infinitely the most important facts and factors in the process are omitted, and it is with these that religion, Mr. Noyes insists, is concerned. "The way of Bishop Barnes leads directly to determinism and the belief that our actions are decided by the physical part of us. In adopting the discarded mantle of the science of the last century, the Bishop adopts a tone which might be justified in scientific specialists fighting against odds, in the age of Huxley, but can hardly be justified today in his own profession." The *Church Times* suggests to the Archbishop of Canterbury that "the Episcopate should be as much concerned with the strange teaching of one of its own number as with the alleged irregularities of devoted parish priests, of whose fidelity to the Catholic Creeds there is no question."

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### "THE PLACE OF JESUS"

We are not at all surprised at the announcement of the Religious Book Club that it has selected as its July book, "The Place of Jesus Christ in Modern Christianity," by Professor John Baillie (Charles Scribner's Sons, 212 pages, \$2, postpaid). As one of those who was privileged to hear the original course of lectures out of which this volume has grown, we are peculiarly thankful for its publication. It would be difficult for the Christian to think of any theme more vital than this, and it would not be easy to find a more adequate and satisfying treatment of this inspiring subject. The author, who is Professor of Systematic Theology at the University of Toronto, has a style of remarkable clarity and winsomeness, and every page gives evidence of his profound scholarship, which is all the more emphasized by the simplicity with which he states the greatest truths. Such a chapter as that entitled, "God In Christ," is simply priceless. This seems to us one of the books that growing Christians can hardly afford to miss.

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### A DESERVED PROMOTION

We cannot forbear expressing our personal satisfaction in the promotion of General Smedley D. Butler, who, at the age of 48, has been made a Major General, the youngest in the whole history of the Marine Corps of the United States. Will Rogers joins in the testimony to the amazing career of this man when he says: "That was nice about them promoting Smedley Butler. He has served in Cuba, France, Philadelphia, and China, and the only war he has missed is Chicago." His has, indeed, been a breathless race for adventure since he was 17 years old, and the *Philadelphia Inquirer* says truly "that in this case it has produced a truly heroic American character, who is as emblematic of the pioneering spirit in his time as were Boone or Carson or Clarke or their like in the days when

the nation was building." Severely criticised as General Butler was in his brief and turbulent career as Director of Public Safety in this city, it is simply amazing how unanimous is the respect held today for his high character, his unfaltering courage, and his unpurchasable integrity. We cannot help feeling that more men of his caliber are sorely needed in the political affairs of America, and we hope the *Inquirer* is right when it says that this two-fisted fighter for righteousness has not forgotten our city, in spite of the "painful contacts with our administration of civil life" and the disappointment which must have been his at the lack of proper support from a lethargic citizenry. Indeed, that journal adds that "he is truly attached to Philadelphia, watches its local developments as zealously as if he were still driving the police into battle with the gangs, and cherishes more or less secretly an ambition to return at some distant day and take a hand in the clean-up of our politics." There are not a few in our city who would rejoice if that ambition were gratified, and who are convinced that one of the greatest services to the nation which so brave a soldier and gentleman as Gen. Butler could render would be in his dynamic way to quicken the civic conscience and lead in overthrowing the enemies of law and order who have wrought so much damage in our community.

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### SPIRITUAL SENSITIVITY

Dr. Reinhold Niebuhr, of Union Theological Seminary, New York, speaking in the Bryn Mawr Presbyterian Church, emphasized the necessity for "spiritual sensitivity" as the only condition making for true happiness. "Those who seek happiness and happiness alone, must go forever disappointed," he declared; "for true happiness can only come to the spiritually sensitive, and is too often confused with a kind of bovine serenity." He showed, truly, how as spiritual sensitivity increases both the capacity for happiness and the capacity for misery increase with it. *The more truly one loves, the greater will be one's cares and anxieties.* Spiritual unconcern proves that we are blighted with a lack of human affection. Dr. Niebuhr, therefore, lamented "the increase of impersonality" in modern civilization, to which he attributed much of the loneliness and despair that is especially a part of life in the modern city.

In some respects, he said, modern science and invention have made it possible for us to be akin to the troubles and joys of the entire world. This same progress has, however, at the same time, disassociated us from other people. It is already a commonplace in our large cities that tragedy may live next door to us and we remain wholly ignorant of it. "We no longer make the cares of the community part of our cares. Our big cities are thus killing the very thing that they have helped to produce. We are united by nothing but a productive process. We are more than ever before united mechanically, but separated spiritually. With good purpose Oswald Spengler has marked this tendency in his 'Decline of Western Civilization': 'Who has made these people dead to rapture and despair.'"

In describing the difficulty of living with people, Dr. Niebuhr added that "a perpetual forgiveness" must exist for all forms of intimate relationship. Without such imaginative forgiveness there can be no peace. Real happiness requires the bearing of both the joys and the sorrows of other people. We are happy only if our souls have been perfectly integrated. If we are ever to attain social happiness, we must learn to be sensitive to other people's sorrows. Harmony can come out of such a procedure only when we have found one impulse, one achievement, one goal, under which we can bring all others and hold them in control." What greater service can our Churches render today than to cultivate this sensitiveness to spiritual things? If ever there was a time when it was supremely urgent to "strike the spiritual note," it is *now*, when the ever increasing noises of machinery and the clamorous voices of a greedy materialism are dinned into our ears, by night as well as by day.



### "MAY WOMEN SPEAK?"

This is the title of a Bible Study by a Presbyterian minister, the late Rev. Dr. George P. Hays, pastor of the Second Presbyterian Church of Kansas City, which was published in 1889, by the Woman's Temperance Publication Association of Chicago. It has been our privilege to examine a mimeographed copy of this article through the courtesy of Mrs. Ella A. Boole, the distinguished President of the National Woman's Christian Temperance Union. We can only express the hope that, in view of the timeliness of the discussion of this entire problem concerning the duties, privileges and prerogatives of women in the Church of Christ (which is up for special consideration during the coming year in several denominations, including our own), this article written 40 years ago by Dr. Hays, which covers about 50 typewritten pages, might be published in such form as to make it available for all who wish to study the question and to satisfy themselves with regard to the Scriptural teaching. We have not seen anywhere a more conclusive answer to those who claim that it is unscriptural to accord to women the same rights as men in the Church of Christ. It seems to us that the doubts of all honest opponents could be resolved by the study of this remarkable article. Any who are interested can secure information by addressing Mrs. Boole at 377 Parkside Avenue, Brooklyn, N. Y.

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### *The Parables of Safed the Sage*

#### THE PARABLE OF THE SIAMESE TWINS

When I go to the Circus, I Concentrate on the Big Top, but I do not neglect the Side Shows. And at Various Times I have paid the fourth part of a Shekel to see that Curious and Tragick Phenomenon which is known as Siamese Twins. For many years ago there were Two Men who were Brothers, born in Siam, the name of one being Chang and the other Eng, and they were Joined together at Birth, and never separated. And these I beheld when

I was a Little Lad, for Barnum had them in his Great Moral Show. And since then I have beheld a Number of other pairs of such Twins. And I have been interested to discover that they are Quite Dissimilar in Mental Ability and in Tastes and in Disposition. And it seemeth to me that a Study of these Twins would do something by way of Putting a Crimp into some Modern Theories of Heredity and Environment. For these Twins have the same Heredity, and are believed to have sprung from a single pre-natal Ovum; and they have never had any Environment for a single minute that was not the same. But when I talked with one pair of these Twins, named Millie-Christine, I learned that Millie liked Ice Cream and Christine did not, but as they had one Stomach, Millie could eat Ice Cream and give Christine the stomach-ache.

And I went with a friend to see a pair of Twin Lads who were born in the Philippines, and were joined together from their birth. And the Circus had to provide them a Teacher, for the Law required that they should be in School. And one of the lads liked Books and the other did not.

And I said unto my friend, There is much in Heredity, and much also in Environment. But Personality is still a Mighty and Significant Fact. We may not be able to define it, and still less may we be able to account for it. But with Identical Heredity and Identical Environment, Minds still are not wholly Similar.

And he said, What dost thou make out of that?

And I said, This is what I make of it, that we have other duties than those that lie in the spheres of Eugenicks and of securing a favorable Habitat for the development of Character. There must first be Character to develop. And I discover that the dear Lord Jesus put his emphasis upon that very fact.

And he said, That seemeth unto me a good point. Thou evidently hast given some thought unto this matter. What else by way of Reflection hast thou considered in the matter of these United Twins and their sort?

And I said, When I consider that Chang and Eng were both Married, and married unto two different women, and that both were fathers of families, I am impressed with the fact that there are experiences in life which are wholly proper, but where one may not desire the constant companionship of even his very nearest friend.

## What Religion Means to Active Scientists

IV. Henry Clayton, Meteorologist

An interview written by EDWARD H. COTTON

This interview takes a different trend from those which have preceded. We have looked diligently for a thinker of the Thoreau-Whitman type, a scientist who has arrived by ways of solitude to his present attitude toward religion.

Living in a Massachusetts village of rich colonial heritage is a man on whom no university has conferred a degree, who has not been decorated for a momentous scientific discovery. He is sixty-eight years of age. His habits are simple. His mind is alert and penetrating. His conclusions are sound, because he has arrived at them through entirely natural processes. He lives back from the highway in a house that is a home, surrounded by flower-gardens, lawns, vistas of far-away fields, woods, and hills. The world passes by his door without realizing that in that home, removed from noise and strife of getting and spending, lives one of the greatest living authorities on the science of meteorology. There is probably no scientist among us who knows more, through experience and study, of the causes which underlie atmospheric change than Henry Clayton. He has studied these causes in various parts of the world through a long period of years. He speaks modestly of being able to foretell, with a

reasonable degree of accuracy, atmospheric change around the world not only for one day of two days, but a week in advance, perhaps a month. The tremendous value to commerce, social interests, and aeronautics of such a discovery needs no argument. Suppose commerce, business, and agriculture could know what weather conditions were going to prevail two, three, and four weeks in advance? The worth of these investigations to airplane-work alone justifies them.

Henry Clayton is in the succession of a noble group of scientists who have prepared the soil and planted, leaving to others the fruits. He has received recognition, however. He is a member of the American Academy of Arts and Sciences, and has been employed as meteorologist by the United States Weather Bureau and the Argentine Weather Bureau.

It is not the usefulness of his investigations with reference to weather conditions with which we are concerned in this article, but the effect of his thinking on religious issues. Like many another "solitary" scientist, he is deeply religious. A short time ago he preached a sermon from the pulpit of his home Church. I did not hear the sermon, but I have read it, and I found it considerably above the average

preaching one hears—which is no reflection on the weekly sermon, one of the most difficult tasks given men to do.

It was a clear and entrancing June day when I called at Mr. Clayton's home. It was the month of flowers, and they were everywhere—trees, too, with birds singing in them. Who would not think often of great and beautiful things in such surroundings?

He has prepared the interview with care. Here is what he said; and remember, it is the conclusion of a man sixty-eight years of age, whose methods are those of the thoroughgoing scientist; who has been influenced by no particular school, sect, or desire to become known. One would include him, however, among the number of those who love their fellow men enough to try to find the truth for them.

"As a boy," he began, "I used to visit an aunt. Often she would predict fair weather or rain after certain popular signs. I felt a strong desire to find how much truth there really was in her notions. Also, she was one of the strictly orthodox—medieval philosophers, we might call them. I informed her once that I was going to find out how much was really true in religion, an announcement that seriously



## PRAYER AND THE WEATHER

*The Interviewer Asks Three Questions*

### I.

Suppose a number of honest believers concentrated their prayers and asked for rain, would it have any effect?

**Mr. Clayton:** The entire progress of science depends upon discovering and relying upon an orderly sequence in nature. Even in that variable thing we call the weather, the scientist is finding an orderly sequence of cause and effect. The God upon whom the scientist relies is a God of law and order, in whom there is no variableness, neither shadow of turning. If the laws of nature were changed to suit the wishes or prayers of any individual or any group of individuals, then progress in science would be utterly impossible; man would be but an infant at the mercy of unpredictable forces. Such a condition is unthinkable and unwarranted by everyday experience. It is true that in subatomic conditions this orderly sequence can not yet be found, because we are reaching the bounds of human comprehension. Beyond those bounds all knowledge and scientific progress must stop.

### II.

In your opinion, has such a petition ever determined weather conditions?

**Mr. Clayton:** For the reasons that I have given, I cannot believe that weather conditions are ever changed by petitions or prayers.

### III.

Are we to try to discourage many good orthodox people who thus earnestly ask for material things?

**Mr. Clayton:** I would not in any way discourage or contradict the religious beliefs or practices of any individual or sect so long as they did no injury to other people. The slow spread of scientific knowledge will take care of that. A belief in all-pervading law, on which science depends, and a belief in fitful changes in nature subject to no law are irreconcilable, and this in time will be discovered by each individual for himself.

disturbed her, for she feared my investigations would mean destruction here and hereafter.

"I am not an expert in religion or in philosophy; all I have to offer is an experience. I found it absolutely necessary to my comfort to work out a different philosophy of life, which should conform to my knowledge of scientific fact. The first discovery I made was that I have life, and a consciousness of life, out of which comes power to think, act, and feel. In the second place, and as inference from that, I have a consciousness related to a consciousness in other parts of the universe. It seems clear enough to me that if the whirl of electrons and the clash of molecules can cause thought and emotion in me, they can cause thought and emotion throughout the universe—perhaps in higher forms than mine. In other words, my own consciousness implies existence of God. I cannot escape that conclusion.

"In the third place, I am aware of actions taking place outside of myself. The only way I can learn of those activities is by observation, by thought, and by deliberate tests of my ideas. I believe the best and surest way of obtaining and testing that knowledge is by means of the method we have developed under the name of science.

"Once more, mature consideration has convinced me that we cannot know the Absolute, the ultimate influence behind all phenomena. Our thoughts can deal only with relations; and our ideas about those relations are constantly changing. Hence I am quite prepared to accept the theory of relativity advanced by Herbert Spencer, and further developed by Einstein, so far as I can understand him. He speaks of a curved and limited space, and control of gravity. To comprehend what he means is difficult, for our minds have not been trained up to those thoughts. Einstein is in the forefront of scientific thinking and will go on into history as one of the great creative scientists. His theories have value for us because they show there are limitations to physical science. Human knowledge cannot reach beyond a certain limited range. Where the physical world stops, let us say, the psychical world begins. Investigation into that psychical world makes up to-day's religious task. The physical world constitutes science. The psychical world constitutes religion. Each may help the other. Religion is probably going to become more scientific; that is, if we find we can apply scientific laws to religion—I don't know that we can. It may be that the great mind and consciousness which exists outside ourselves, and which we

name God, may not be in the range of the scientific method.

"The most advanced scientific thought shows us how little we can know about the Absolute. This view is well expressed in a notable book, recently published, 'The Nature of the Physical World,' by A. S. Eddington. Certain scientists have believed science needed no religion. A school of thought existed, headed by Haeckel, which held that the universe is a mechanism and that man was only one of the mechanical contrivances. But the number of Haeckel's followers was limited. Most great scientists have been deeply religious.

"My last conclusion is that the chief motive of our thoughts and conduct lies in our longing and struggle for the fullest possible life here and hereafter. We regard everything as good which tends to save and enlarge life, either for ourselves or for others; and we regard everything as bad which tends to lessen and destroy that life.

"Let me say it all, now, in a brief paragraph: I have a consciousness of life. That consciousness implies conscious feeling and thinking in other parts of the universe, and out of this idea grows our conception of God. A variety of energies are at work in the cosmic realms. The best way to determine the nature of those energies is through the scientific laws. The great scientists have always recognized a psychical as well as a physical power in the universe. Through struggle we may save and enlarge life here and hereafter.

"No, I have never tried to define God. I can only think of God as a consciousness, and a capacity of emotion and thought outside of myself, that fills the universe. The human mind cannot grasp ultimate reality. It is only constructed to deal with the finite and the relative.

"It seems to me that all this scientific effort represents the highest ideal men have attained to, both in the physical and the psychical world, because it calls into play all our knowledge, all our emotions and ideas about the universe. This effort is much more satisfying than acceptance of creeds and formulas handed on from one generation and century to the next, because one sees at work in the universe forces that are powerful and majestic, beyond the ability of finite mind to comprehend.

"The religion of the future? That religion will concur with scientific knowledge and in no way conflict with it. There can be no conflict between religion and science, if both are true. How can one truth conflict with another? It is only a false reli-

gion and science that can be opposed.

"Science today is recognizing its limits. It does not attempt to dismiss religion on the one hand or to take over its obligations on the other. It seeks an adjustment. I believe religion is doing the same thing. This must be done if the needs of the future man are to be met. Religion is more reluctant to make this adjustment than science, because it is the nature of religion to be conservative, while it is the nature of science to be progressive. It is entirely human to be reluctant to surrender one's cherished ideas, especially those formed in childhood.

"I hope for personal survival. But that survival, with me, is not a matter of knowledge; it is rather one of hope and faith. It seems incredible that one's knowledge and enjoyment of all this—" Mr. Clayton swept his hand toward the flowers and the vistas—"should ever be any less. That is contrary to all we know of the operation of natural law. Knowing this, can we, in Eternal Justice, ever cease to know it? Annihilation of personality is incomprehensible to me. Psychical societies here and in England are trying to prove immortality with scientific tests. They are following a sound method, and the only method that will ever really convince a mind seeking tangible proof of immortality. I have deep interest in the findings of those societies. They are working in a difficult field, and their conclusions must be accepted with caution. The best we can hope for, and we do hope for it, is that they may give us a more assured faith.

"I find more general interest in religion today than at any time I can remember; and that interest is increasing. Scientific information is penetrating to distant parts of the earth. Along with this penetration has come an eager desire to harmonize scientific and religious thinking. The scientific approach is feared by those who think in terms of medieval philosophy. They feel the old foundations shaking, and can see no better ones, they say, taking their places. It is a mortal fear—that I have known, for I have lived through the stage. To perceive the old forms and hopes going is one of the most tragic moments of life. The first thing for us to do is to remove the fear. This we shall accomplish, not by opposition but by patient understanding. Let our friends get adjusted to the new ways. Let them see that the most wonderful thing in the universe is truth, and the most destructive thing is belief based on error. No one wants his entire philosophy of life unsettled. I am sure I don't. Those who



fear that the discoveries of modern science will sweep away the convictions of a lifetime feel the same way—as if, perhaps, their rights were being interfered with. Application of science to religion will come, not by opposition, and not by a superior indifference, but by proving that a religion in harmony with scientific thought is more satisfying than any other form.

“One of our greatest hopes, possibly our greatest, is the receptiveness of the younger generation.

“Knowledge has been compared to a torch illuminating the darkness. Tyndall, the great English physicist who did so much to perfect theories of light and heat, once used the idea as follows. He said we may think of the universe as filled with

beautiful and wonderful objects. But all is dark. The objects cannot be seen. Now light a torch. As the flame mounts higher and illumines successively wider and wider circles, object after object comes into view, each more marvelous than the preceding. Thus does our knowledge of life develop; no doubt, with the most wonderful and entrancing of all, only wanting more light to reveal them.”

## They Changed Their Minds

By EZRA FORTHRIGHT

My three intimate friends hardly realized the full significance of their words.

Carson told me yesterday morning that he had “changed his mind.” Darson informed me in the afternoon that he had “changed his mind.” Larson last night declared that he had “changed his mind.” By an interesting coincidence **they all had minds that were worth changing.**

What these beloved chums of mine intended to convey was that they had altered their **opinions**—and even a readjustment of conviction is an important and honorable achievement in the life of any man.

Carson had been reading the new life of Andrew Johnson by Lloyd Paul Stryker, a work that had resulted in, at first skepticism, then astonishment and, at last, conversion. He had accepted from childhood the current conception of Lincoln’s successor as selfish, stubborn, sensual, a man who, even if not actually impeached, surely deserved to be. He had read a life of Charles Sumner when he was a young lad and the impression that he derived from that had been confirmed by his text-book in high school. So he had gone year after year with Johnson quite definitely classified. The Stryker volumes however, were a revelation, showing the president as a man of keen intellect, high character and thoroughly patriotic intent. Carson, after subjecting the new work to keen criticism, became convinced of its reliability. He altered his opinion. In my soul I congratulated him because he had escaped fossilization, congratulated him because, though past middle life, he had not hardened himself against new evidence and interpretation.

Darson had been studying the subject of prayer, studying in the sense that he had been both reading about it and thinking about it. For some time he had been a disciple of Prof. Leuba, of Bryn Mawr, rejecting the thought that in a law-governed world there could be any social relation between a man and the deity or that any petitionary prayer could be reasonable or effective. Now, however, my friend had been reading very thoughtfully the works of Dr. William Adams Brown and other clear thinkers and he had altered his opinion. Larson’s revolution had come in regard to the tariff. From the day he was 21 he had voted for the ticket of one of the great parties, the one that had been supported by his father and by his professor in political economy. Now he had begun to question, to read and to think. At last, considering carefully the weight of argument on both sides, he had altered his opinion.

Any man who, as an earnest aspirant for intellectual integrity, gives up an old idea in favor of one that seems to him better supported, is to be lauded and congratulated. He is alive and awake. It may be that he is mistaken in his new conviction. It may be that he will have to shift his opinion over and over again. That does not matter. “A foolish consistency is the hobgoblin of little minds.” Emerson abhorred the consistency that is the result of stubborn adherence to preconceived theories. It is better to be temporarily mistaken than not to think at all. It will be only temporarily. Here, as elsewhere, if we

ask it shall be given unto us and if we seek we shall find.

There was, however, a deeper fact in the experiences of my three friends. This phrase, “I have changed my mind,” has acquired through long and superficial usage a special and very restricted significance. Stop and think what the words really mean. Whenever a man alters his opinion

### NATURE’S MOVIE SHOW

Oh, how could one be lonely  
In this world of lovely things?  
Why hark! I hear the little wren  
That in my arbor sings.

And have you seen that gorgeous  
bird,  
The cardinal by name,  
Flashing by on scarlet wings  
Like a streak of fiery flame?

Have you listened to the laughter  
Of a happy little stream,  
As it giggles while it finds its way  
The mossy rocks between?

And have you watched the sun come  
up  
And battle with the night,  
And put to rout the shadows  
With its shafts of beaming light?

I love the wand’ring minstrel, Wind,  
Who plays his harp for me,  
Who serenades me in the night  
With queerest melody.

And what a gorgeous canvas  
Is painted fresh each day,  
Of fields and trees, and winding  
streams,  
And flowers brave and gay!

And oh, a thousand other things  
For us to hear and see;  
’Tis NATURE’S giant movie show:  
Just planned for you and me!

—Grace H. Poffenberger.

he also changes the mind with which an opinion is formed and in which it is held. Carson, seeking absolute fact about Andrew Johnson, by his intellectual activity changed his mind itself. Darson, thinking about prayer, made himself a different man. Larson, earnestly studying economic problems and political duties, altered his whole mental self.

The truth is that **everyone of us is changing his mind every moment of every day.** He is changing it for better or worse. If he is lazy, careless, slipshod in his thinking, he is making for himself a mind that is weak, sterile, dwarfed. If he is active, painstaking, aggressive in his thought, he is making for himself a mind that is strong, keen, progressive.

A great minister in Massachusetts was in company with a group of boys from school and college. They rather assumed that he was “an old fogey,” but he warned them to beware of becoming “young fogies,” something no less common or de-

plorable. “I’ll challenge any of you fellows to sprint with me,” he said; “I can’t sprint with you with my legs, which are somewhat rheumatic, but I’ll sprint with any of you with my brain, which is as active as ever.” He changed his mind millions of times and in old age he was superb.

It is greatly to be desired, moreover, that Carson, Darson and Larson shall change their minds in another way and one unspeakably more important. This does not mean that there is anything unusually reprehensible about them. Typical men, it is to be hoped that, by choosing thoughts that are clean and sweet and beautiful and noble, they will develop minds that are clean and sweet and beautiful and noble. For, the Behaviorists to the contrary, we do have the power of selection. The reward of pure thought is a love of purity, and the reward for kind thought is a love for kindness.

Once upon a time a young man discovered that, partly because of his environment, he had allowed himself to get into a habit of vulgar and degrading thought. He set himself to reform. When the unwelcome suggestions came he remembered what he had been told by a wise old friend: “You cannot keep the blackbirds from flying over your head but you can forbid them to nest in your hair.” He persistently turned his thoughts to the wonders of science, to the thrilling passages from literature, to the beauties of the world about him, to the characters of men and women he most admired. He had his reward. His mind was changed. He was freed from a detested bondage.

There was a woman who discovered that she had become hypercritical, cynical, malicious. She found that she was setting herself up in self-righteous condemnation even of those whose guilt, though asserted, was not proved. She saw that she needed a right-about-face. So she took to herself the advice of Paul (who, by the way, was not much of a Behaviorist): “Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things.” She too had her reward. She found herself seeking the best, not the worst in her fellowmen, and helping to bring it to expression. Her mind was changed.

Here we get a hint, I suppose, of what the Unitarian brethren mean when they speak of salvation by character—that is, salvation by the changed mind. Here also is explained the supreme aspiration of St. Paul that the mind of Christ might be in him and his followers.

There is a statue that ought always to thrill: “The Thinker,” by Rodin. We ought never to see it without enthusiasm for that primitive giant who was beginning to change his mind or without a high resolve to develop ourselves in the ways worthy of the children of God.

There is a famous line of poetry that ought always to thrill. It is from Martin Tupper: “My mind to me a kingdom is.” We ought never to read it without declaring that henceforth we will be respectable rulers.



# The Only Way to Have Health

## II. Direct Mental Healing

By J. S. KIRTLEY

It is the mind that uses the ten resources suggested in the previous article and you succeed in proportion to your intelligence in understanding and your skill in employing them. You study the body, its structure, muscles, bones, ligaments, nerves, organs, know the sciences that lie behind the various arts which you use and you practise those arts with skill. That is indirect mental work.

The extraordinary fact is that the mind has direct power over every nerve and muscle and bone, over every organ and process, over each of the five special senses—sight, hearing, smell, taste, touch. This seems unbelievable, but it is really as simple as the alphabet or the multiplication table.

First see the groups into which the experts have classified all diseases. There are organic diseases in which some organ is structurally impaired, as tuberculosis, leprosy, dropsy, Bright's disease and many others. Another group is functional diseases, when some organ is not functioning properly. These usually involve the nerves and the imagination. A third class is called pseudo-diseases. *Pseudo* is the Latin word for "false"—"pretended" or "imagined." That element is usually in the functional diseases. Perhaps more than half of all diseases are pseudo entirely, or functional or organic with a large pseudo element in them. As they are thought-diseases they require only a thought treatment. If it is a real disease with a large pseudo element the extraction of that element often causes the disease to collapse and the cure is instant or speedy. That is true of functional and sometimes of organic diseases.

How the mind gets those results is interesting and simple. It lives in the body, having its seat in the nerve center called the brain, though I have known people who seem to have their headquarters in other parts of the body. The cells in the brain and in the spinal column are said to be the same and it is surely a good thing to have brains in the backbone. There are two billions of those cells and many trillions more in the whole body, but the thrilling fact is that each of those trillions of cells is connected up by private wire with the brain, either directly or by way of one of the relay stations in the spinal column.

Whenever you think or feel, or think you are thinking or feeling, the cells in the brain are set to vibrating and those vibrations reach every one of those trillions of cells and thereby affect every function of every part and organ of the body—appetite for food and water, the choice of food, preparation of the food in the mouth, the flow of saliva to the mouth, flow of gastric juices and pancreatic acids, digestion, assimilation, elimination, circulation of the blood, blood pressure, breathing, the action of the five special senses and every function of the body, known and unknown.

The state of the mind determines the power of the body to resist disease germs that may be in the throat or nasal passages. You can get diseases by thinking you have them, or avoid them by deciding to do so. Doctors and nurses and ministers seldom catch contagious diseases, because they resist them. A state of hope, goodwill, optimism, automatically gets certain bodily results, namely, instant cure of pseudo-diseases, often instant or speedy cure of functional and wholesome resistance and even cure of organic diseases.

How to set up that victorious state of mind is everybody's question. I have found eight distinct methods and they get much the same results, even though they

contradict each other, except that those which use the mind properly in its indirect work with the ten natural resources get more complete and permanent results.

1. The family physician. He gives two things, hope and medicine; mainly hope, if he is the best type of physician. He shrewdly distinguishes between the organic, functional and pseudo. If medicine is needed he gives it and sometimes gives inoffensive medicine because that may be essential in awakening hope.

2. The religious method. Dowie was hypnotic and, when he told his patients they ought to be ashamed to be sick and had them kneel down and let him pray for them, they usually arose cured of thought-diseases and often functional and sometimes even organic.

### A QUESTION

How could it be on that day long ago,  
When the Saviour lay in His manger low,  
That some failed to hear the angels sing  
Their songs of praise to the new-born King?

How could it be as again and again  
We think of His love for the children of men,  
That they failed to see that loving eye,  
And so in haste they would pass Him by?

Shall we hold His hand as He walks along?  
Are we filled with His love, with hope and song?  
He reaches far out—for the ones who stray—  
Guiding them lovingly all the way.

—Elizabeth W. Fry.

3. Hypnotism. The late Doctor Quackenbush of New York cured many in that way, but he wisely restrained himself in the use of that power because there are special dangers connected with it.

4. Auto-suggestion, so contagiously taught by the late M. Coue of France, whose formula was "every day in every way I am getting better and better." The inspiration of your faith is only yourself, no one higher, and this method is limited in value.

5. Confidence in some institution or its officials as that confidence is expressed in repeating formulae or adoring some consecrated object, like the bone of St. Anne de Baupre, now in Montreal. She was said to be the mother of Mary, the mother of Jesus, and that bone is taken around so that the people may have a novena, "nine days of adoration."

A specialist in New York tells the story of a woman who came to him for treatment. She said she knew she could be cured if only she could get some of the water of Lourdes, a spring in France which had received the blessings of the Catholic Church. He told her he had a bottle of that water brought to him by a friend. So he had. But he also told her he had more efficacious water, *aqua Crotonis* (water from the Croton aqueduct, common city water), and he was anxious for her to try it. She finally consented to do so on condition that he would give her the water of Lourdes, if this failed, as she was sure it would. He gave her the real water of Lourdes marked *aqua Crotonis*. She used

it according to instructions but came back no better. Then he gave her *aqua Crotonis*, marked water of Lourdes, and she soon came back well. This method also favors the use of the ten resources I have spoken of.

6. The Hindu method. The orientals have a genius for the occult and mystical. Their leaders have always practised mental healing. Dr. John Morrison of Calcutta says there are three elements in Hinduism: "Pantheism, that there is nobody but God; second, transmigration and final absorption in deity; third, *maya*, illusion, the unreality of the phenomena of sense and consciousness." They got the same results in general, but they had no sanitary environment and knew very little of those natural resources.

7. Here is a method a bit like Hinduism, but originated by an original man, Phineas P. Quimby. He was born in New Hampshire in 1802, spent his life in Maine, a clockmaker in Belfast, became interested in Royen, a French mesmerist who was stirring New England at that time, became a mesmerist himself, cured himself of acute sickness by mental treatment, reached the conclusion that, while sickness is physical and real, its cause is purely mental and its cure must be mental. He established a sanitarium in Portland, Me., had great success, but died at sixty-four when his theory should have kept him alive at least a century longer. He ignored most of those ten resources. He left manuscripts calling his system "Science," "Spiritual Science," "Science of Health," "Christian Science," "Science of Christ," and so on.

He recognized the right of every one to think for himself and did not require the "closed mind," as some healers do. Some of his patients and admirers wrote about him—Dr. W. F. Evans, H. W. and Julius A. Dresser and a remarkable woman whom I shall speak of later. There was no one to go on with his healing. His followers took different views of his teachings and used different terms to express the idea, like "higher thought," "mental science," "higher life," "divine science," "practical Christianity," but finally the phrase "new thought" came into general use. Man is divine; diseases are real but they only externalize diseases of the soul. It has two methods, affirmation and acquiescence—affirming health and yielding to infinite power and love. It gets the usual results, but fails to recognize the transcendence as well as the immanence of God; obscures the reality of sin, allows the chief work of Christ for the soul to fade out of the consciousness and lessens volition, the very core of personality and morality and efficiency.

8. This method was founded by a woman. She began public life as a patient and pupil and expounder of Quimby. Oct. 14, 1861, her second husband wrote to Quimby asking that she might come to his sanitarium. She spent three weeks there and in 1862 she had an ardent letter in the "Portland Courier" telling of Quimby's marvelous discovery and defending him from the charge of being a spiritualist and a "mere mesmerist," telling what he had done for her. She wrote fourteen letters to him, all of which I have read, referring to herself as "a living wonder and a living monument of your power," also saying "five or six friends of mine are coming to see you." Apr. 10, 1864, she sent him money for "absent treatment." In six public addresses she credited him with having cured her and discovered the cure for all diseases—the mental cure. Again she wrote asking him to cure her son by a former marriage living with friends in



Enterprise, Minn.; and again asked, "What can I do without you?"

Shortly after Quimby's death in 1866 she sent a poem about him to Mr. Dresser, praising him. She urged him to continue Quimby's work, but he was only a writer. At last, when she could no longer have his help, it dawned on her that she could cure herself as Quimby cured himself. She started her own system going beyond Quimby and saying disease was not real but the

product of a bad mind. She said she discovered it in 1853; later she said it was 1864; still later, 1866; she also said Quimby stole it from her. She had a long hard struggle to get started but finally did. She adopted Quimby's phrase, "Christian Science," made herself an absolute authority and made claims for herself which are interesting. She died in her eighties and had a doctor with her just before dying. I refer to the woman who began life as

Mary Baker, and gradually became Mary Baker Glover Patterson Eddy.

These eight methods contradict each other at certain points; most of them utilize the ten resources I have mentioned; most of them also have a shrewd financial system. No one is really required to be a Christian to get the benefit of any of them. That brings up something else.

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## SYMPOSIUM: *How to Stimulate Obedience to Law*

(The MESSENGER is indebted to the Educational Committee of our Social Service Commission, REV. DAVID DUNN, Chairman, for some of the interesting contributions to this Symposium)

### A STUPENDOUS STRUGGLE

It is not generally recognized that President Hoover was profoundly right when he referred to the Prohibition question as a noble experiment. Social legislation either reflects the established will of the people or attempts to set up a new viewpoint that the social conscience of the people as a whole will accept.

Society today has a form and content and reaction that is of yesterday's growth, but it is going faster than it did yesterday. It has increased its speed, but the machine in which it is riding has not yet been fully adapted to the new speed.

Business dominates society today and business always wants its own way. It is powerful and headstrong, and according to the American tradition must not be interfered with. Interference is feared as "socialistic." Havelock Ellis has expressed the view that the criminality of a country is a "by-product of its energy in business and in the whole conduct of affairs."

Shall we wonder then that a stupendous struggle is involved in the enforcement of Prohibition? We are making an attempt to add to the code and standard of society by constitutional provision and statute law a new social ideal, which is accepted by a very large majority of all the people, but which on the other hand is violently opposed by powerful minorities. The forces of lawlessness are, however, opposed by the forces that make for social righteousness, embodied in the law and upheld by the great body of the members of the Church, and many not in the Church. The experiment is no doubt far from complete, but we know where we are going and we are on the way to its glorious completion.

—J. Franklin Meyer.

Washington, D. C.

### QUESTION

WHAT GROUND HAS THE CHRISTIAN CITIZEN OF THE UNITED STATES OF AMERICA TO ACCEPT AND TO OBSERVE THE LAWS OF THE NATION, WITH SPECIAL REFERENCE TO THE XVIII AMENDMENT AND ITS SUPPORTING LEGISLATION?

### Answer

As to the Christian citizen of this nation, his attitude toward law in general probably prompts him to avow, as did the Apostle Paul, "The law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." (Romans 8: 2.)

As to the United States of America, all its citizens are bound together in solemn covenant to foster, through a system of representative government, reasonable regard for mutual rights and privileges.

Surely here is ground made ready for: I. Facing fairly the record of human degradation through drunkenness, as laid bare by the world's history;

II. Reckoning profoundly with the tendencies to social disintegration, as these flourished while our nation licensed the traffic in intoxicants, and as these flourish now;

III. Discerning danger for the nation in all defiant attempts to subject our political organization to domination by an alliance between the greed of appetite and the greed of gain;

IV. Dedicating oneself to do no other-wise than "help to heal this open sore of the world."

—Frederick A. Rupley.

Lewistown, Pa.

### HOW TO STIMULATE LAW ENFORCEMENT

America today witnesses a supreme challenge. The forces of lawlessness, or rather the elements in society that desire laws to be self-made, and not by their duly chosen representatives, are clashing with and resisting the agencies established by the Constitution, and the laws for their enforcement.

To prevent the national calamity that would inevitably follow permitted, unrestrained defiance of the law, public sentiment must be educated, not only as to the wisdom of the law, but as to the peril of each individual, or of any group of individuals determining which laws are to be obeyed and which are to be disobeyed.

Law enforcement can and will be stimulated by an informed public opinion, founded upon the fundamental principle, underlying the safety of the Republic, that laws duly enacted are of binding force and effect.

In the home, in the Church, in the school and in the press, there must be the constant reminder that liberty can only be preserved by law, and there must be the ever-present warning that a disregard of one law, especially a law of far-reaching importance, will lead to a defiance of the other laws, and ultimately to anarchy—the uncompromising foe of both liberty and democracy.

With special reference to the Prohibition law, the way to facilitate and insure its enforcement, is to keep alive in the home, ever before the eyes of its youthful occupants, the tragic curse of whiskey. This can be forcibly demonstrated, when at the table there are offered daily prayers, so that this festive board may become indeed an altar, and the fireside a sanctuary at which shall be rededicated the youth of America to the imperative realization of the priceless blessings of liberty regulated by law.

If the leaders of thought in America, in the market place and in the social club, in all of our institutions of learning, in private and in public, will concentrate their expressions upon repeated illustrations of the destructive power and disas-

trous consequences of alcoholism, treating its abolition as a moral issue, in magnitude and extent as great as any other affecting the public welfare, if instead of criticizing the wisdom of the Prohibition law, and constantly crying against its enforceability, they will convert their opposition to it into an endorsement of this measure, that is designed to outlaw the liquor traffic—always and universally admitted to be intolerable—a pernicious bane to our body politic—if they will now mold public opinion as a mighty agency for obedience to rather than disregard of the law, then, indeed, will the appeal become irresistible—the overmastering force in the effectuation of that temperance for which they now so eloquently plead.

—Grover L. Michael,  
Vice-president, Central  
Trust Co. of Maryland.

Frederick, Md.

### HOW CAN THE CHURCH PROMOTE LAW ACCEPTANCE?

It is perfectly clear to anyone who reads and observes today that something must be done, and that quickly, to get people to accept and observe the laws of the land. President Hoover in his inaugural address said: "Our whole system of self-government will crumble either if officials elect what laws they will enforce or citizens elect what laws they will support. The worst evil of disregard for some law is that it destroys respect for all laws." All good Christians will agree that this is true.

What can the Church do to get people to accept and keep the law? It can inculcate into the hearts and lives of those who compose its membership the sense of responsibility in setting an example to others as to how a good citizen should conduct himself. Christ called His followers "the salt of the earth" and went on to say, "but if the salt has lost its savor wherewith shall it be salted?" Jesus Himself was a law-abiding citizen of the Roman empire.

But someone will say, "Must one accept laws of which he does not approve?" The answer is: "Yes, for the sake of good order." Even where a law seems to be unwise and unjust the Christian should observe it. This does not mean that he dare not criticize it or work for its repeal. But as long as it remains a law he will obey it. Laws that are made in our enlightened age are not likely to be very bad laws.

Let the Church develop in its members the habit of law observance by being careful to keep the laws of its own organization. Slipshod methods at home result in the same slipshod methods abroad. Our elders and deacons make solemn promises when they are installed; the members of the congregation take heart-searching vows



upon them when they join the Church; our Sunday School teachers, when they are inducted into office, promise to be faithful in the discharge of their duties; ministers' ordination vows are solemn indeed—but how are these various promises observed? Law acceptance, like charity, begins at home. The greatest contribution the Church can make toward law acceptance is to inspire its own members to be conscientious in the observance of its own regulations. How can we possibly have law-abiding citizens when those who should be examples to others are themselves law-breakers? The more nearly the individual attains perfection in organic structure and functional self-direction, the closer he approximates the ideal standard of human relationships and willing obedience to all constituted authority.

—John A. Yount.

Turtle Creek, Pa.

#### HOW CAN THE CHURCH PROMOTE LAW ACCEPTANCE?

BY EDUCATION. Rev. Ernest Bourner Allen said, some years ago, that the great tidal wave of temperance sentiment that was sweeping the country was due to scientific temperance instruction in our Church Schools.

"Those saloonkeepers," he said, "who laughed and sneered a few years ago because the boys and girls carried banners in the parade, forgot to read one of them which said: 'Tremble, King Alcohol; we shall grow up.' THEY HAVE GROWN UP."

Christianity is the fulfillment of the law. All members of the Church must be taught that to be Christians they must obey all laws. We cannot choose to obey the ones we like and disobey the ones we do not like. This leads only to misrule and anarchy.

The Christian life is a life of sacrifice, a living for others. A forgetting of self that we may think for others and by so doing serve them. We are not told that we are to obey nine of the Commandments and do as we please about the other one. We shall obey all. So with civil law. Our duty lies in the obedience to all law.

Education then is the solution, the remedy for the evil of law violation. By making true Christians of the men and women, boys and girls, by teaching them that Government is founded on orderly society which can be had only when they obey the law.

Loyal citizenship is a Christian duty and should be faithfully rendered at every point. The boys and girls in our Church Schools will also grow up. Let us teach them that love is the fulfilling of the law.

—Victor A. Barnhart.

Evans City, Pa.

#### NEEDED: THE RIGHT EXAMPLE

President Hoover in his inaugural address said: "No greater national service can be given by men and women of goodwill, who, I know, are not unmindful of the responsibility of citizenship—than that they shall, by their example, assist in stamping out crime and outlawry, by refusing participation in and condemning all transactions with illegal liquor."

A great many young people drink, because their parents are setting the example. Liquor is being served in their homes, at banquets and parties. If only more parents would follow Mrs. George Holt Strawbridge, who proposes that those whose wealth and social position give them leadership in community life, should set an example to the country-at-large, by obeying the law. She has banished from her table the cocktail and the wine glass. She goes even farther; she has invited her personal friends to join an unofficial law enforcement committee. General Dawes, the American ambassador to London, says: "I never drank liquor in my home in the

States, and I see no reason for changing now." Our nation would be a better nation if we had more public officials like the general. Alas, we have too many who vote "dry," but privately they are "wet."

The attitude of the Christian should be against liquor—not only because of the 18th Amendment, but because of the blighting effects of strong drink. "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Strong drink handicaps the children of those who indulge, physically, morally and socially; and we all know how it breaks up our American homes. It "biteth like a serpent and stingeth like an adder."

—Alice B. Freeman.

Doylestown, Pa.

#### WHAT CAN CHRISTIANS DO TO PROMOTE LAW-OBSERVANCE?

Mary, aged six, had attended her first party—held in honor of a playmate. Upon her return her mother asked the usual question, "Mary, did you behave well at the party?" To which Mary replied, "Oh, Mother, I didn't have to behave; you see we played school, and I was the teacher."

The servant is not above his Master; neither can the citizen be above the laws of his country. Regardless of position, wealth or honor, no citizen of this great nation has the right to assume the attitude toward any law, that because of who he is, or of the position that he occupies, he need not "behave," insofar as obedience to any law, not in accord with his liking, may be concerned.

The first thing, therefore, that we can do to promote law observance is to be obedient ourselves to all existing laws.

In the second place, it is plainly the duty of Christian men and women to bestir themselves and see to it that decent, law-abiding people, not only are elected, but are in the first place, nominated for office. Too often at the time of a general election do we hear voters say, "Well, both candidates are bad, so I'll not vote for either." We repeat that the real time to fight for good candidates is at the primaries.

If this great effort now being made in our country to promote the general welfare by individual effort, should ever fail, it will be because Christian citizens do not respond to the great Apostle's appeal, namely: "We then that are strong ought to bear the infirmities of the weak and not to please ourselves, for even Christ pleased not Himself."

—Fred W. Diehl.

Danville, Pa.

#### ENFORCEMENT

"As harmless as doves but not as wise as serpents," is a phrase that would describe the opinion the average politician has of Church members as a law enforcement power. He respects votes, but the Church people have not weighed heavily in the balance with him because he thinks their votes are unorganized, uninterested and uninformed. On the other hand, those who profit from violations of the law are organized and they know how to reward those who serve them.

That the Church people can clean up a city when they make up their minds to do it was proven in a western Pennsylvania community. They organized and selected an experienced leader as a full time worker. Information was quietly gathered and evidence was filed. Then the committee waited upon the responsible officials with their request that the law be enforced. The officials were very polite and expressed great surprise that there could be room for improvement in their fair city. Immediate action was promised and the committee was ushered out with profuse thanks for their interest.

As the committee fully expected, nothing was done except that new places for the violation of the law were opened with the sanction and protection of the officials. Another visit was made and the officials were informed that the part they were playing was fully known and unless they did their duty they would be exposed. This statement was met with a laugh and the reply that they had all the newspapers bought. The committee answered that the pulpits of the city had not been bought and unless there was favorable action all of the facts would be laid before the public through the Churches. At this point the official threw up his hands and admitted defeat. The promised reforms were made and others followed as it became an established fact that the representatives of the Churches knew the facts and meant business. Until the Church people of every community take their proper part in local government in some such fashion we are foolish to expect law enforcement.

—A. M. Billman.

McKeesport, Pa.

#### WHAT CAN THE CHURCH DO TO PROMOTE LAW OBSERVANCE?

The laws of our country are observed by its citizens either from free will and desire or through fear of punishment. Ideal observance is that which comes from desire, from both a Christian and a patriotic sense of duty. In this the Church can take an important part, through education in the Church School and the voice of the pulpit. Since laws are designed for the benefit of humanity, it is the privilege and duty of the Church to use every facility at its command to promote law observance. The exemplary life of Christ need only be referred to. He was a model citizen and strictly observed all laws. Christianity and true citizenship do not conflict but rather have one common purpose in the religious and social betterment of our people. It should be the purpose of the Church and the Church School to so teach and educate its members and prospective members that they may become shining examples for law observance in the community in which they live.

On the other hand, the Church can be instrumental in bringing about law observance where enforcement is necessary. Our country provides the necessary laws, the officers and organization to accomplish law enforcement effectively. Since this is true, why does laxity exist? Experience answers this. We find too many corrupt men in public office. Many of them permit illegal liquor traffic and gambling for the sake of personal gain. This can be remedied by electing to office only trustworthy officials—men who have dedicated their lives to the service of God and the people. We, as citizens, have a voice in these elections. It is our duty to go to the polls and vote for the best interests of the Church and what it stands for.

—J. L. Brant.

Boswell, Pa.

#### WHAT WILL THEY DO ABOUT IT?

The wife of a prominent Chinese official was found smuggling a million dollars worth of opium into our country in spite of the ironclad laws against it and the most diligent vigilance to detect it. Will the people acting as if in despair about the Volstead law be as willing to have the laws concerning opium and other narcotics liberalized because of the constant violation of them, or would they even be in favor of repealing them?

The famous "yellow journals" were funny. The fun was not all on the page given to that. It was in this. One page cried, screamed in spasms and uttered awful forebodings of what this country is coming to with the Eighteenth Amendment and the Volstead law. The cry-babies thought the confusion called for a repeal



of the whole Prohibition legislation because of the evasions and violations. But on another page it was just as terrible and the tears from just as big crocodiles. All because certain big interests are crowding out all competing interests small and great. Oh what a howl! Does the yellow paper call for a repeal of the whole miserable lot of confusing anti-trust laws just because they "can't be enforced," are unpopular and are so flagrantly violated? No; they call on the government at Washington in "clarion" tones and fog horn ballyhoo to enforce with all the Federal authority; they want no trifling there. Wonder if that was what President Hoover meant when he said, "No individual has the right to determine what law shall be obeyed and what law shall not be enforced." There is an old saying, something like it, "it all depends upon whose ox it is that is being gored."

Of all the past masters at using the legal smoke screen, Clarence Darrow is without a peer. Now, even he, according to one of our daily papers, came out on the very dishonorable side of a recent controversy about these attitudes to law to which President Hoover has called attention. This paper relates how "the Chicago Bar Association and the Judiciary Advisory Council of Cook County have been trying to put through the legislature a program for the improvement of judicial procedure. Throughout the country there has been a growing demand for the removal or modification of a number of restrictions in trials that have seemed to operate only in favor of criminals. In view of the particular need of such revision in Chicago, it had been felt that nearly everybody would be for the proposed changes. But at the hearing on the bills before a legislative committee appeared Mr. Darrow, as usual, in opposition.

"The upshot of his whole argument appeared to be that he distrusted the courts. Instead of giving them more power, as he feared the proposed program might do, his idea apparently would be to reduce what they now have. Seemingly his highest trust would be in juries.

"At that juncture Judge Harry M. Fisher, of Chicago, reminded the committee that that had not always seemed to be the opinion of Mr. Darrow. There was the Leopold-Loeb case, in which the distinguished attorney declined to take a chance with the jury. Instead he had his clients plead guilty and seek the lenity of the court, on the theory that they were mentally incompetent to distinguish between right and wrong. Was he dissatisfied with the outcome of his trust in the court on that occasion?

"After that, Mr. Darrow did not have so much to say. It is easily understandable."

—J. H. String.

Zelienople, Pa.

#### WHAT CAN THE CHURCH DO TO PROMOTE LAW ACCEPTANCE?

"Law in its essence and principle," says F. W. Robertson, "is constraint." If he is right, as he generally is, then the problem of law acceptance is largely a matter of education. This is true especially in a democracy where law observance inheres in the people themselves. There must be developed in the people a willingness to be under constraint that the ends of government may be accomplished. Orderly society can be maintained only through reverence for law.

The purpose of the law is to promote the common good. Its function is twofold, to protect society against the antisocial elements in society. In sheer self defense, the State must protect itself against the person who is a menace to its existence, by restraining him. The purpose of the nation's criminal code is not primarily the

punishment of the criminal, but the protection of society.

Another purpose of the law is its service as a school master. A good man does not need the law to compel him to do right. He does that voluntarily, so far as he knows what the right is, but when he does not know, the law serves as a guide to direct him in the right course in relation to other members of society. The civil law does not concern itself with a man's inward state. That is a matter between him and his God. The aim of the civil law is to regulate one's behavior as a member of society.

Unfortunately, the law is not respected in our country as it should be. President Hoover in his recent address to the New York Press Club, called attention to this as the most alarming condition confronting our government today. He said: "We are one of the most lawless nations on earth. Life and property are more unsafe here than in any civilized country in the world."

What can the Church do to better these conditions? She can instill the spirit of reverence for law in the hearts of our people. The Church is a mold of public opinion. She can do much to create a wholesome sentiment in favor of law and order, decency and good government. The place to begin is in the home and the Church School. If children do not learn reverence for the law and respect for authority in the home and the school, the chances are that they will never learn these things at all.

The Church should teach people to regard those who uphold the law as friends, not enemies. Mothers frighten their children with the threat: "The policeman will get you if you are not good," and thereby create in their hearts a hatred for the officers of the law which persists throughout life. The task of the policeman and all other officers of the law is to protect life and property. They should be respected and honored, not hated and persecuted. The mawkish sentiment that fawns over criminals and makes heroes out of them should be condemned. The real heroes are those who honor and support the law, not those who flout and break it. Officers who risk their lives bringing criminals to justice serve society heroically and should have the lasting gratitude of their fellow citizens.

The Church should withhold fellowship from the law breaker so long as he continues to be a law breaker. There is, perhaps, no more powerful deterrent against crime than scorn. To shake hands with a criminal, to associate with him as worthy of esteem, and to treat him as a respectable member of society is to give assent to his criminal and unsocial conduct. No one with even a spark of self-respect in his heart can long endure the scorn of his fellowmen.

People who regard themselves as Christians should be careful to put their own houses in order. They should observe the law scrupulously. "Good example," said an old negro, "is the tallest kind of preaching." And he was right. If parents and teachers give the right example to the children and young people, it will go far toward making them law-abiding citizens. Church members who are leaders in society, business and education, should use the force of their position, wealth and learning to encourage respect for the law and to aid the President in his efforts to make this a law-abiding nation.

—Blanchard Allen Black.

Meyersdale, Pa.

#### THE 18TH AMENDMENT—AND WHY?

It seems that the movement for Prohibition by Constitutional Amendment was a Christian movement on the part of the W. C. T. U., Anti-saloon League and denominational agencies in behalf of the

common good. The Anti-saloon League proved to be an effective means in the hands of the people for dictating the policy of the political parties so as to accomplish the purpose. This, however, could not have been done except for the fact that the Anti-saloon League made possible the election of men to the Congress who saw the evil effects of the open saloon, which, with the coming of the automobile, was fast becoming a dire calamity to the country. In this we should see the hand of God in guiding the destinies of our beloved country. It therefore behooves us as Christian men and women to get back of our chief executive in his determination to enforce the law, as his duty requires, and to support our local officers in their efforts to stamp out lawlessness in our several communities. By doing so we will be rendering our Christian duty to our government and at the same time supporting the Church in the discharge of her responsibility to the people.

—H. S. Lang.

Altoona, Pa.

#### HOW CAN THE CHURCH PROMOTE LAW ACCEPTANCE?

Whenever we have a great problem that needs to be solved, solutions bob up in every corner. Everywhere we hear the cry of disrespect for law, and everywhere we find all manner of solutions offered. Of course this is a broad subject and we certainly should see if the Church can in any way help solve this great problem.

There are those in the Church who are coming forth to tell us that we need to inaugurate an educational campaign. Especially are we told that this is true in regard to one particular law, that of national Prohibition. There is of course some truth in this statement, but if we will be satisfied merely to conduct spasmodic campaigns from time to time to have people accept this or any other law, I fear we will never accomplish our ends. If the Church is in earnest in promoting law acceptance, it needs to go much farther.

It seems to me that one of our greatest mistakes in religion is that "we wait till the horse is stolen to lock the stable door." Instead of having people really believe that religion is something practical, something that really can be made a very part of our lives, we have expressed it in hazy and impractical terms. We have said a lot of things, but made such a poor attempt at living up to what we say we really believe.

Slowly but surely we are beginning to see that essential religion is not expressed in hazy terms, but in a way of life. For this way we are today looking at a man who has been divested of a lot of theological millinery and we see Jesus the Christ—the real example of life at its fullest.

If we will strive to help people in the Church to live the Jesus way, great problems will be solved. When people will give this way of living a trial, we need not waste speech, paper, etc., to convince them that national Prohibition is socially and economically right. This spirit will solve the crime problem, the war problem and every other problem that faces the world.

There are many ways that the Church may use to promote law acceptance. It may write page after page, preach day after day but until the Church strikes at the root of the matter our problems are only solved in a temporary way. Until we teach all mankind to practice the Jesus way of living in their own lives, we will never reach a solution of any problem.

—Ralph S. Weiler.

Allentown, Pa.

#### WHAT CAN THE CHURCH DO TO PROMOTE LAW OBSERVANCE?

How may the modern spirit of lawless-



ness be changed to the spirit of obedience and respect, is a problem demanding immediate attention. Manifestly not by fiat or force. Ethical standards cannot be obtained merely by coercion. There must be a response out of man's full understanding and appreciation of the value of law as touching his mutual well-being, protection and advancement. This involves education. It is here that the Church may exert its influence. Man is the indispensable factor in making for world betterment. It is the function of the Church to renew man in the spirit of his mind, enabling him thus to see the real social values of life. This being done, the transformation of his conduct will follow automatically. Such a process will promote public opinion which is the ultimate sanction of law. The Church should especially be vitally interested in educating her youths for citizenship. Their religious education should include training in the duties and problems of democracy. It should inculcate in their plastic minds the spirit of brotherhood, love, and self-sacrifice. These three constitute the basic elements of law observance. They are diametrically opposite to that dangerous individualism which asks the question: "Can't I do as I please?"

—A. H. Shiffer.

Wilkes-Barre, Pa.

### SOWING TO THE WIND

By "Now and Then"

The old adage, "Sow to the wind and reap the whirlwind," still holds true. It is especially true of those today who are advocating a change in our Prohibition laws without any statement as to how these laws are to be amended. There are many persons, members of the Church, of

high standing and influence who are, unintentionally, strong supporters of the Association Against the Prohibition Amendment. They express strongly and publicly their disapproval of the present laws and the enforcement of those laws. They say, "We do not want the saloon or liquor in any form again publicly dispensed; but something should be done to change (to them) this intolerable situation." But when they were asked what they would suggest to change the situation they can give no satisfactory answer, and when pressed hard to present some satisfactory plan they finally admit they have no plan.

This talking about "an intolerable situation," with no feasible plan for its amelioration, is fraught with grave consequences. Every such utterance is hailed with delight by the liquor advocates, who are quick to quote the words of these men and women of high social influence who declare a change is necessary. But that is the lesser evil. The great and irreparable harm that is done is psychological. They cause many people, even some strong Prohibition men and women, to begin to doubt the wisdom of the Volstead Act and the enforcement laws. When at a social gathering prominent Church members discuss Prohibition and gravely declare their conviction there should be a change, their words are given weighty consideration, with the result that many persons are left in a state of uncertainty. They begin to question themselves as to whether they are not probably wrong in their strong views about Prohibition. They become more willing to admit that probably we are too drastic in our enforcement of Prohibition, with the result that they have a divided view of the subject.

This is exactly what the enemies of Prohibition desire. The more men and

women who begin to have doubts about the present system, the easier it will be for them to carry on their propaganda for the return of liquor, for they know enough of the Bible to know that "a house divided against itself will fall."

There are enough voters in the country whose attitude toward Prohibition is so uncertain that once they can be convinced that some change should be made, they can become strong enough to overthrow the Volstead laws and permit a modified sale of wines and beer. These voted for Prohibition because they believed it a good thing. If they can be made to believe it has proved not to be a good thing for the country, they will vote for a change. Already there is a mighty host of uncertain minds on this subject, and everytime they hear an outstanding man or woman of the Christian Church talk about the need of a change they are more firmly convinced that such a change may, after all, be necessary.

Let these prominent Church members continue to talk as they do, and in a few years they will reap the whirlwind of nullification of Prohibition. This they will then declare a calamity, but they will be the ones who will be responsible for the calamity. We need not fear nullification by the liquor interests, but we do need to fear greatly nullification by Christians who want a change, because they are the greatest subtle enemies of Prohibition.

If these men and women of the Church, who in men's gatherings and at social meetings give expression to such views cannot see the grave danger of their position, it is time that they should do so, and cease being the proponents of a cause which in the end can only hasten the practical nullification of Prohibition.

## A Letter From London

BY ALBERT DAWSON

(A Rewarding Interpretation of Men and Events Across the Sea)

### How to Fill Empty Pews

In a typical London area, with a population of over 80,000, Church attendants in 1902-3 numbered 10,370, the average attendance being 84; in 1927 the figures had dropped to 3,960 and 63. In one district in East London 11 out of 24 Evangelical Churches have been closed in the last 40 years. In 1906, 6,455,719 scholars attended Anglican and Free Church Sunday Schools; in 1928 the number had shrunk to 4,748,872. At the beginning of the century 21,000 Anglican clergymen were at work in England; in 1928 the number had fallen to 16,000. In the last ten years the number of clergymen annually ordained has been reduced by nearly half. Commenting on these facts, Mr. C. E. M. Joad, an impartial philosophic observer, attributes the decline mainly to quarrels within the Church, the spread of education, and the impact of science, and "the spirit of the age." He thinks it is indifference rather than scepticism which is the distinguishing characteristic of the age; and that, though Churchmen quarrel and congregations fade away, though people refuse in increasing numbers to subscribe to the old Christian dogmas, the part which religion has played in the affairs of men is not yet done. "If, as the history of the race suggests, religion appeals to something fundamental in man's nature, if men have a need to believe, it is incredible that the need should have suddenly disappeared with this generation. That it has done nothing of the kind, the restlessness and dissatisfaction of the skeptical young is sufficient evidence. Embracing eagerly the doctrine of *carpe diem*; taking life as it comes and

throwing morality to the winds, they confess increasingly to an insidious boredom which even drives them, on occasion, to take their lives on the plea that there is no reason for living them. A religion in which the modern mind can believe would, it is clear, by endowing them with purposes and significance, increase the happiness and significance of men's lives. Yet if it is to perform this service, the Church must be willing so to recast her teaching that the modern man has not to leave his intelligence behind him every time he attends one of her services. And this, with the exception of a few Modernists, the Church shows little sign of doing." A manifesto on Youth and Religion, issued by the Council of Christian Education, representing the youth departments of seven English Free Church denominations, closes with this sentence: "The kind of Church which would most quickly attract the young life of today would be one that put in the forefront of its program: 'Adventurous Living in Fellowship'."

### Mr. Lloyd George on the Churches and War

For nearly thirty years Mr. Lloyd George has presided at the annual flower service of the Welsh Baptist Sunday School, Castle street East, London. On the last occasion, in his address, he said that ideals were more important than dogmas, and for that reason he was glad we were beginning fearlessly to examine the question whether Christianity has not been overlaid with forms and ceremonies and doctrines of every kind, so that we cannot see clearly the Lord Christ and His teaching. He went on to say that the

savagery of war has been humanized to a certain extent, but until it has been completely eliminated it cannot be said that the Christian faith is dominant in Western civilization. It was most encouraging that the Churches now had a real movement to outlaw war, to suppress it. He rejoiced that the United States, moved largely by the Churches, was bent upon pursuing a policy of peace on earth. It was the intervention of the Churches, beginning very largely with the women folk of America, who had helped to guide and direct statesmen into that channel.

### American's Gift of Church to England

Mr. Robert Watchorn, formerly a miner of Alfreton, Derbyshire, and now an American oil king, has had erected on the site of the cottage where he was born a beautiful Primitive Methodist Church, a Sunday School and a manse. The Church is to be a memorial for his son, who was killed in the war. Over fifty years ago Mr. Watchorn left Alfreton to make a new start, and after varied experiences he acquired valuable oil holdings, upon which he built his fortune. As a boy and young man he attended the Alfreton Primitive Methodist Church, one of his greatest friends being Mr. J. Spencer, the present Sunday School superintendent. The Church, which is a very dignified building, will hold 450 people. At the west end is a tower with a four-faced clock. Two musical instruments are provided, one a two-manual organ which cost £1,000; the other is a carillon with twelve bells, the largest weighing 12 cwt.

(Continued on page 18)



## NEWS IN BRIEF

### REPORT OF THE VACANCY AND SUPPLY COMMITTEE, EASTERN SYNOD. REV. JOSEPH S. PETERS, D. D., CHAIRMAN, 127 S. 15th St., ALLENTOWN, PA.

#### Present Vacancies

**W. Susquehanna Classis:** New Berlin, Pa., A. J. Brouse, chairman, Middleburg, Pa., Roy C. Brouse, Winfield, Pa., R. D. **East Pennsylvania Classis:** Calvary Church, Bethlehem, Pa., Howard E. Renner, chairman, 336 E. Goepf St., Bethlehem, Pa. (Has student supply for summer.) **First Church, Easton, Pa.,** Harry Vanatta, chairman, 145 S. 6th St., Easton, Pa. **Lancaster Classis:** Trinity Church, Columbia, Pa., Percy Geifin, chairman, Columbia, Pa. **Armstrong Valley Charge,** Calvin Lebo, chairman, Halifax, Pa. **Reading Classis:** Calvary Church, R. E. Dilfield, chairman, 1429 Linden St., Reading, Pa. **St. James Church, West Reading,** Edwin D. Spatz, chairman, 706 Penn Ave., West Reading, Pa. **Schuylkill Classis:** Trinity Church, Shenandoah, Pa., Daniel Laude-man, chairman, Shenandoah, Pa. **Christ Church, Friedens Charge,** James E. Greenawalt, chairman, McKeansburg, Pa. (Recently elected a pastor.) **Philadelphia Classis:** Heidelberg Church, Phila., Pa., F. C. Brunhouse, chairman, Stephen Girard Building, Phila., Pa. **Mt. Hermon Church, Phila., Pa.** (Became vacant June 30.) **Wyoming Classis:** Emmanuel's Church, Hazleton, Pa., James A. Sechler, chairman, 601 Locust St., Hazleton, Pa. **Christ's Church, Fayette, N. Y.,** R. W. Ritter, chairman, Fayette, N. Y. **Lehigh Classis:** Zion's-Lehigh Charge, George Hunsicker, chairman, Fogelsville, Pa. **Frieden's Charge,** G. F. Werley, chairman, Neff's, Pa. **Lenharts-ville Charge,** George J. Schappell, chairman, Hamburg, R. F. D. No. 2, Pa.

#### CHANGE OF ADDRESS

Rev. Ralph J. Harrity, from 150 King Ave., Lancaster, Ohio, to 2304 8th Ave., Altoona, Pa.

Our Orphans' Home number will be issued Aug. 22.

The pulpit of the old First Church, Easton, Pa., will be filled Aug. 4 by the Rev. Dr. Henry Martyn Kieffer, of Atlantic City, N. J., a former pastor of that historic congregation.

It has been announced that President Herbert Hoover's ancestry has been traced directly to Jonas Huber, who went to Germany from the Canton of Bern, Switzerland, and who with his forefathers were members of the Reformed Church. This, of course, explains a lot of things.

"A unique opportunity for intellectual stimulus, for outdoor pursuits and for social fellowship in congenial surroundings is afforded by the Spiritual Conference at Lancaster. What more does a man want for a vacation than just this? That is why the Spiritual Conference continues to remain ever popular year after year."—Dr. Henry I. Stahr, Hanover, Pa.

Rev. Dr. Harry Nelson Bassler has presented his resignation as pastor of Trinity Church, Wilkensburg, Pa., to take effect in September. Dr. Bassler has enjoyed a notably successful pastorate in that flourishing congregation, and his decision to retire from that important work is universally regretted by the host of friends Dr. and Mrs. Bassler have won by their genial personalities and consecrated service.

Rev. John A. Yount of Calvary Church, Turtle Creek, Pa., is keeping up the active work of that congregation even in July. He will enjoy his vacation in August. On Aug. 11 and 18 the pulpit will be filled by two former pastors, Revs. David Dunn and Jno. C. Sanders. Rally Day will be held Sept. 8, Harvest Home Sept. 15, and Communion Oct. 6.

The Matilda Butz Chidsey Circle of King's Daughters, of First Church, Easton, Pa., which so handsomely entertained the 1929 State Convention of that organization, has just published "Echoes of the Convention," by that indefatigable worker, Mrs. Chas. Maddock, which explains why the affair was so pronounced a success. Evidently all the members from the President, Mrs. Geo. A. Laubach, down, were 100% efficient.

A valued friend in Lehigh, Pa., renewing her subscription, says graciously: "I would not be without the 'Messenger,' for it is just grand from cover to cover, and I can hardly wait until it comes each week. How I wish every home in the Reformed Church would get it. If they only knew what they are missing by not reading our good Church paper! May the Lord richly bless you, that you may continue the good work."

Mrs. Catherine Miller Balm, director of Young People's Work, is having an exceedingly busy summer, directing no less than 7 summer conferences in recreation, including the International C. E. convention in Kansas City. July 10-20 she worked with the Cedar Crest School of Religious Education. Aug. 5-19 she will be at the Lake Geneva Conference, and Aug. 20-31 in the Reformed Church Camp, near Alburts, Pa. On June 26 Doubleday, Doran and Co., published Mrs. Balm's new book, "The Successful Young People's Society," which has already been declared unique in its field and bids fair to be as wide a success as her earlier volume, "Stunt Night Tonight."

Commencement exercises of the D. V. B. S. of First Church, Easton, Pa., were held recently with a varied program of demonstrations by the pupils. More than 250 parents of the children attended. Supt. Charles K. Weaver and Miss Natalie Ver-net, director of the School, made addresses. The exercises opened with a processional march led by Miss Agnes Bieber. Miss Grace Diets was in charge of the kindergarten section. The handcraft department held an exhibition, the manual training of the boys was under the direction of Leon Johnson and the artcraft section was supervised by Marion Berilla. The School had an enrollment of 101 pupils and opened June 24. This year's attendance and demonstration were the best in the history of the School.

Grace Church, Montgomery, Pa., Rev. Howard L. Wink, pastor, has published the second issue of its newsy little monthly parish paper. Plans are being made for a D. V. B. S. The I. O. O. F., Rebecca Lodge, recently held a service in the Church and the music of their chorus was greatly enjoyed. We appreciate the following reference to the "Messenger": "How many people in this congregation read the 'Reformed Church Messenger'? Reformed people should appreciate the excellent Church paper with which they are blessed. 'The Messenger' is a religious journal of a fine type of piety and yet an intelligent aid in setting forth modern Christianity in the best sense. 'The Messenger' is not concerned with theological

sham battles, but with the vitals of Christianity. Read the 'Messenger'!"

The Spiritual Conference at Lancaster is unique in its fellowship. Representative men of all the Synods of our Church meet for mental stimulation. That intellectual quickening comes from men whom you know and whose worth you appreciate. The atmosphere is conducive to genial comradeship and spiritual encouragement. This is my conviction after attending seventeen consecutive sessions. —Allan S. Meck.

The Missionary and Stewardship Committee of New York Classis brought an excellent report to its spring meeting. The Apportionments are now being taken seriously by most of the congregations of the Classis, and a larger proportion of them are being raised. The report reads: "It is gratifying to notice that our Hungarian congregations are falling into line with their missionary and benevolent gifts. It deserves special mention that Christ, Boston, again went way over the top, raising over 200% of most of its Apportionments." "These Apportionments are not mere goals," the report continues, "They are amounts actually and absolutely necessary if our Boards and institutions are to maintain their work without going into debt."

Our cover page carries an interior view of Zion Church, Stroudsburg, Pa., now one of the most attractive auditoriums in Monroe Co. The stained, antique glass windows, with two rose windows in the tower, and the Apostles Peter, James and John above the reredos, are especially attractive. The walls are finished in neotone plastic paint resembling antique Italian plaster, with hewn stone around the windows. All pews and furniture are new. The floor is covered with "magnabond" tile. Altogether the edifice is now a fine example of Gothic architecture. Situated at the foot of the picturesque Poconos, where many of our people go on vacation, the congregation is glad to welcome worshippers from all parts of the country. The Church School meets at 9.45 a. m. and the morning worship at 11 a. m. At 7.30 p. m. there is a Union Service. The pastor, Rev. Frank H. Blatt, and his good people, deserve much credit for their fidelity and aggressiveness.



The Rev. Dr. W. Stuart Cramer, who will speak at the Spiritual Conference Banquet



"As a denomination and as ministers in that denomination we have a distinct point of view in the way of approach to Christian faith and life. They are characterized by open-mindedness toward the questions of the day, liberality of scholarship, concern for the relation of the Gospel to human affairs, and loyalty to the spiritual leadership of Christ. I know of no place where this common life and thought is expressed so fully and frankly as at the Spiritual Conference at Lancaster. Added to the intellectual and spiritual side of the gathering is a genial social fellowship which is positively refreshing and renewing in its effect upon the men after the year's work and with the approach of vacation." — **Dr. Edgar F. Hoffmeier, Lebanon, Pa.**

We are sorry to report that Rev. E. Franklin Faust, pastor of Christ Memorial Church, W. Hazleton, Pa., is unable to occupy his pulpit due to illness.

On July 11, Rev. and Mrs. C. T. Moyer and Mr. and Mrs. E. F. Warner enjoyed an outing at the Middle Coal Field District Home. Rev. Mr. Moyer is the chaplain and Mr. Warner is a director.

In First Church, Each Mauch Chunk, Pa., Rev. D. F. Singley, pastor, Mr. C. A. Apple places a description of the S. S. lesson on the blackboard each week. After the exercises on July 14, Mr. Apple sang the hymn, "The Hand Upon the Wall." The exercises were in charge of Miss Ruth Mummey of the G. M. G. Two new members were received. Preparatory services were held July 19 and holy communion was observed on July 21.

Salem Vacation School of Salem Church, Weatherly, Pa., Rev. C. T. Moyer, pastor, held its closing exercises on June 28. Rev. Mr. Moyer was the director. This was the 7th annual year for the School. Progressive, consistent work along the lines of the suggested program for vacation schools is being done each year. This year the pupils requested that the School continue another week but the request could not be granted due to the teachers leaving for Summer School. 78 pupils were enrolled despite the fact that another school exists in the community. 35 patrons enrolled in the interest of the School.

In the St. James' Charge, Littlestown, Pa., Rev. D. W. Bicksler, pastor, Mother's Day was observed in each of the three Churches during May, and Children's Day during June. The summer communions were held on 3 successive Sunday mornings as follows: June 30, St. James'; July 7, St. Mark's; July 14, St. Luke's. All the communions were well attended and a very fine spirit was manifest. The number communing was the largest recorded for several years.

Large summer communions were held in both congregations of the charge at Butler, Pa., Rev. John F. Bair, pastor. The pastor has entered upon the 6th year of his pastorate and the outlook is very encouraging. The attendance at worship is better than ever. St. Paul's Church is planning for repairs. A new furnace and electric lights are to be installed and the Church papered. The people have entered heartily into a movement to raise the money for these needed repairs.

In Hough Avenue Church, Cleveland, O., Rev. A. V. Vondersmith, pastor, midsummer communion was observed July 14. One was received by letter and one by profession. Dr. John C. Horning was the guest speaker at the preparatory service. The Church School is keeping up well in attendance, for June the average was 165. Miss Jeannette Sinclair will attend the School of Religious Education at Dayton, O., Aug. 5-17. Evening services have been discontinued until fall.

In Stone Creek, New Phila., O., Rev. H. N. Smith, pastor, 2 classes were under in-

struction in Zion Church, and on July 14, after a public examination, both classes, 59 girls and 10 boys, were confirmed and given their first communion. Only July 16 the pastor and family departed for their annual vacation. Most of the time will be spent at a camp grove near Herndon, Pa.

On July 10th Pastors' Association of Hazleton and Vicinity held an outing for the wives. A chicken dinner was served at the Hetler farm at Serbertsville, Pa. After dinner short addresses were enjoyed in the Hetler grove.

St. John's Church, Bellefonte, Pa., Rev. Robert Thena, pastor, held Children's Day services on June 2. The sacrament of baptism was observed. Offering, \$48 for S. S. work was given on Apportionment. Holy communion was observed June 30. Offering \$256 for Apportionment. The Church cooperated in the community D. V. B. S. Union evening services are being held during July and August. The Haleyon class of the S. S. had the pulpit furniture upholstered and refinished. The Bible School held its annual outing with the Lutheran School at Hecla Park, July 18. The pastor has been granted the month of August for vacation.



**Dr. Wm. F. Kosman, Toastmaster**

One of our well known ministers in referring to the annual banquet which is one of the delightful social events at the Spiritual Conference at Lancaster, wrote to the executive committee recently as follows: "With Kosman as toastmaster we are assured of a good banquet." The men who will contribute pun and philosophy, wit and wisdom, on this occasion are: Dr. George L. Roth, Somerset, Pa., who will speak on "Paradoxes"; Rev. Frederick K. Stamm, Brooklyn, N. Y., on "Striking Tents," and Rev. W. Stuart Cramer, D.D., Lancaster, Pa., whose subject will be "Not Now as of Yore."

The exterior of St. John's Church, Bethlehem, Pa., Rev. Walter D. Mehrling, pastor, has been attractively painted. An ice cream festival was held on the lawn, with an estimated patronage of 1,000 people; the Bethlehem band with 22 pieces provided the music; the proceeds will be applied toward the cost of painting. Here is gratifying news: 43 homes receive the "Messenger" each week. The pastor recently addressed the Lion's Club at the Hotel Bethlehem, and the patriotic gathering on the Fourth of July on the Moravian College grounds. Dr. Z. A. Yearick preached the sermon at the holy communion in June.

St. John's Church, Riegelsville, Pa., Rev. Samuel J. Kirk, pastor, on July 26-28, will observe the 80th anniversary of its organization. The congregation was organized by Dr. John H. A. Bomberger in 1849 while he was serving as pastor of First Church, Easton. On Friday evening the 26th, an anniversary supper will be served at which Dr. William F. Curtis will be the guest speaker. On Sunday morning, the 28th, Dr. T. F. Herman will deliver the anniversary sermon. Any former member of the congregation who may read this column and who may have been missed in the mailing of announcements and invitations, due to inadequate and incorrect mailing list, is hereby extended an urgent

**WANTED**—Middle-aged woman for position as First Assistant in the Boarding Department of Ursinus College. Applicant should be in good health, intelligent and willing to cooperate, but not necessarily experienced. Apply to Mrs. Emma G. E. Webb, Ursinus College, Collegeville, Pa.

invitation to come to Riegelsville for this observance.

A reunion and home coming will be celebrated in Emanuel Church, Saville, Perry County, Pa., Rev. S. W. Beck, pastor, on Aug. 4. After the address of welcome by the pastor, Rev. F. L. Kerr will read the scripture and Dr. J. W. Meminger will offer the prayer, after which the sermon will be preached by Rev. Mr. Kerr. A duet will be rendered by W. B. Shull and daughter, and Miss Elizabeth Meminger will sing a solo. Miss Mina Kerr will make an address. After luncheon there will be a memorial service and the placing of markers in the cemetery to the Daughters of the American Revolution by Lelia Drumgold Emig, of Washington, D. C. At the 1.30 o'clock service, addresses will be made by Prof. S. W. Kerr, Ex-Judge J. W. Shull, Mrs. Emig, Rev. F. L. Kerr and Dr. J. W. Meminger. The song service will be in charge of L. E. Shull.

Amity Church, Meyersdale, Pa., Rev. B. A. Black, pastor, held interesting Mother's Day and Children's Day services with special programs and offerings for the Old Folks' Home and the missionary work of the Board of Christian Education. During the absence of the pastor at General Synod the pulpit was supplied in the morning by Rev. A. S. Kresge and in the evening by Prof. Carl S. Sipple, both of whose services were highly appreciated. Holy communion was observed July 7. About 300 communicants partook of the sacrament. Two children were baptized. Offering \$233. The evening preaching service is discontinued for 2 months. During this time the C. E. Society conducts a summer program of worship at 6.30, which has proved to be of unusual interest. At the present time the congregation is engaged in a rather extensive project of painting and repairing, which will greatly improve the appearance of both Church and parsonage.



**The Rev. C. A. Hauser, D.D., who will conduct the open forum on "An Adequate Program of Religious Education" on Friday morning, August 2, at the Spiritual Conference, Lancaster, Pa.**



St. John's Church, Larimer, Pa., Rev. G. A. Teske, pastor, held a D. V. B. S. June 3-15 with 62 scholars. The pastor served as superintendent and was assisted by 5 teachers.

Special services were held in the Stone Church of the Jefferson Charge, Codorus, Pa., Rev. Paul D. Yoder, pastor, on July 7, commemorating the completion of the Old Cemetery Fund of \$1,100. The speaker was the Hon. A. R. Brodbeck.

"The Spiritual Conference at Lancaster is the biggest summer vacation bargain on the market. It is a feast in good fellowship. The articles and discussions are always interesting and thought stimulating. They give you a glimpse at the thinking of our own Church, for our own men supply the program. The fine hospitality of the Academy makes you feel right at home. It is in no sense a strange place. Even if you have never been there, you will find such a welcome and such a jolly good spirit that you are made happy at once."—Rev. D. J. Wetzel, Reading, Pa.

Wooster Ave. Church, Akron, O., Rev. E. E. Zechiel, pastor, observed Holy Communion July 14. The S. S. picnic was held July 17. The Junior C. E. Society had a particularly beautiful patriotic service on July 7.

Bethany Church, Ephrata, Pa., Rev. George T. Fitz, pastor, observed Holy Communion July 7. 12 new members have been received since Jan. 1. A Vacation School opened July 8. The S. S. picnic was held July 17.

Any Sunday School using "Kingdom Songs" can secure 50 copies of the hymnal by addressing Mr. Martin A. Diller, Intercourse, Pa. Zeltenreich S. S., of the New Holland Charge, of which Mr. Diller is Superintendent, has adopted a new hymnal for use.

First Church, Salisbury, N. C., Rev. B. J. Peeler, pastor, observed its 33rd anniversary recently. Mr. and Mrs. H. C. Corriher, Mrs. John Odell, Mrs. W. A. Earnhardt, and Mr. Dorsett Holshouer are remaining of the 8 who composed the original group which organized the Church.

Rev. E. Franklin Faust, of Christ Memorial Church, W. Hazleton, Pa., who has been seriously ill since July 6, is now improving. As Treasurer of Wyoming Classis he wishes to state that many checks have been received and due acknowledgment will be made as soon as he is able to give this personal attention.

Rev. Walter E. Garrett, pastor of the Kreutz Creek, Pa., Charge, conducted services at the Odd Fellows' Home at Middletown, Pa., on July 7. The Yorkana Male Chorus furnished the music. Mrs. Otis S. Paules gave several readings. Holy Communion was observed in Trinity, July 14; in Canadochly and Locust Grove, July 21.

In Trinity Church, Canton, O., Rev. Dr. Henry N. Kerst, pastor, Rev. Robert H. Balmer preached on July 14 in the absence of the pastor who was attending the annual meeting of the Board of Home Missions. 7 new members were recently received. The Vacation School has nearly 150 enrolled.

In St. Peter's Church, Lancaster, Pa., Rev. Charles D. Spotts, pastor, Rev. Edward O. Butkofsky, a former member, will fill the pulpit on Aug. 11. A very impressive service was held July 2 when 5 members of the Boy Rangers' Club were graduated. The 10th Annual D. V. B. S. opened July 1 with an enrollment of 90, which represents 24 different congregations.

Emmanuel Congregation, Freysville, Pa., Rev. Oliver K. Maurer, pastor, received 10 new members on July 14; 9 by confirmation and one by re-profession. A few weeks previous, 4 members were added by letter. The mid-summer Communion was enjoyed on July 14 and a large audience was present. 97% of the members partici-

cipated in the Holy Communion.

Bethany Tabernacle, Phila., Pa., Rev. A. Y. Holter, pastor, observed Holy Communion July 14. The pastor delivered the closing and inspirational address at the Annual Convention of the Children's Division of the Burlington County S. S. Association in Mt. Holly, N. J., on May 24. During August the pulpit will be supplied by Drs. Ambrose M. Schmidt, James M. Mullan, Charles B. Alspach, and Philip Vollmer.

An old-time reader of the "Messenger" from Allentown, Pa., was kind enough to express his appreciation in these words: "During a recent spell of sickness I had to spend 5 weeks in the hospital, and during that time I certainly found 'The Reformed Church Messenger' to be not only one of the most interesting but also one of the most cheerful and helpful companions that came into my sickroom." We thank our brother for his gracious words.

A pretty wedding was solemnized in Trinity Church, Mercersburg, Pa., on July 17, when Miss Mabel F. Marsteller, of Pleasant Unity, was united in marriage to Charles Deal Brunot, of Greensburg. Rev. C. B. Marsteller, pastor of Trinity Church, and brother of the bride, officiated. After a trip by motor through central Pennsylvania, Mr. and Mrs. Brunot will be at home at Welty, Pa.

Rev. William E. Troup, after a pastorate of 8 years, recently gave his resignation to the Consistory of East Market Church, Akron, O., to accept a unanimous call at the Goss Memorial Church of Kenmore, O. He was graduated from Central Theological Seminary in 1917 and served a pastorate in Canal Winchester before going to Akron. The membership has increased from 224 to 630 and a splendid edifice worth \$100,000 was erected. The Consistory accepted the resignation with deep regret and wishes him success in his new field.

In St. John's Church, Lewisburg, Pa., Rev. H. H. Rupp, pastor, on May 5 the pulpit was filled in the morning by Rev. F. A. Huff and in the evening by Dr. W. M. Rearick, in the county-wide exchange of pulpits. The pastor preached in Winfield in the morning and in Mifflinburg in the evening. The pastor made an address before the Historical Society in the theological seminary at Lancaster, Pa., on May 8. 313 members communed on June 30. The pastor was again appointed county chaplain of the Union Co. P. O. S. of A.

Home-Coming Day was observed June 16 in Dewey Avenue Church, Rochester, N. Y., Rev. J. Stanley Richards, pastor, with morning and afternoon services. Rev. Walter R. Clark, a former pastor, was the guest preacher. Children's Day and Promotion Day exercises were combined in one service held June 30. Holy Communion followed on July 7. The S. S. picnic held at Ontario Beach, July 10, drew the largest attendance in recent years. A 3-week D. V. B. S. closed on July 19. This mission will be the recipient of November's Home Mission Day offering. The congregation is hoping to begin construction of its new auditorium next spring.

In Corinth Church, Hickory, N. C., Rev. George Longaker, D. D., pastor, Holy Communion was observed July 14 with a goodly percentage of the membership partaking. One child was baptized; 2 members were received. The 6th year of the present pastorate began with July. The Concert Class of Nazareth Orphanage rendered a very acceptable program June 30. The pastor and family motored North for several weeks, looking in upon friends at Akron and Canal Winchester, O.; visiting Mrs. Longaker's parents, the Rufs, at Berne, Ind.; and spending a few days at Chautauqua, O. They were accompanied home by Perry, who had completed his Sophomore year at Johns Hopkins Medical

University, and Robert, who will graduate from Heidelberg College next year. The congregation will send 12 or more full time delegates to the Missionary Conference, July 20-26, Salisbury, N. C.

Our greatly esteemed friend, Rev. A. J. Bachman of Schaefferstown, Pa., observed the 51st anniversary of his ministry on July 14. Rev. H. J. Welker, of Myerstown, brought the message. During the many years of his pastorate, Rev. Mr. Bachman has married 1,323 couples; baptized 3,488 infants and 506 adults; confirmed 2,150; served Communion privately to 3,484; dismissed 408; received 841; attended 2,293 funerals; preached 8,145 sermons; made 4,754 addresses; and made 32,323 family visits. Contributed to congregational purposes, \$122,767; for benevolence, \$24,313. During the past year he has married 37 couples; baptized 52; confirmed 15; communed privately, 60; dismissed 4; received 4; attended 37 funerals; preached 77 sermons; made 52 addresses; visited 400 families; contributed to congregational purposes, \$3,915; and for benevolence, \$1,055. During his ministry, Rev. Mr. Bachman has traveled in pursuit of his ministerial work (mostly by buggy) 117,864 miles. His has been a remarkable ministry, and he is greatly beloved by his people.

Our friend, Dr. J. M. S. Isenberg, Vice-President of Ursinus College, was privileged to be in London during the services of national thanksgiving for the recovery of His Majesty King George V. He was kind enough to send us an interesting account of these services from the "London Times," and writes that it was indeed a great day for the English people, who seemed to be on their knees in gratitude. Dr. Isenberg was fortunate enough to see the King and Queen, but could not get into Westminster Abbey for the services and so attended in the morning the services in Wesleyan Central Hall and heard the pastor, Dr. Dinsdale T. Young, preach a great expository sermon from Isa. 38:9, on "The Parallel of King Hezekiah and King George V." In the evening he attended the City Temple, where over 2,000 were present, and heard the pastor, Dr. Frederick W. Norwood.

The 7th annual session of the D. V. B. S. of St. Mark's Church, Rev. Gustav R. Poetter, pastor, Reading, Pa., opened June 24 and closed July 12. Enrollment, 218. Burt A. Behrens, Theological Seminary, Lancaster, Pa., was the director, and was assisted with a faculty of 12, all paid for their services by the Sunday School. There were 4 departments: kindergarten, primary, junior and intermediate. The attendance for the term of 3 weeks was 83 per cent, and 152 had perfect attendance. In handcraft the children made bead-flowers, lamp shades, pocketbooks, posters, banners, match-strikers and clothes racks. Memory work was emphasized, using Old and New Testament, and familiar hymns. Dramatization of Bible scenes was effectively done. A commencement program was rendered the night before closing for parent and friends, and an exhibition of manual arts was nicely staged. All denominations were represented by the children in attendance. The last afternoon a picnic was held in Hampden Park at which refreshments were served at the expense of the Sunday School.

The Daily Vacation Bible School of Calvary Reformed Church, Reading, Pa., has just completed a most successful term. There were 205 enrolled, representing 29 Churches. The percentage of attendance was 79%. The main project of the School was a pageant, "Good Will, the Magician," held July 19th on the spacious lawn of Stone Manor, the beautiful estate of Mr. and Mrs. Isaac Eberly. More than 100 children in gaily colored costumes participated and amid the beautiful surroundings presented a gorgeous spectacle. The School had a faculty of 18 teachers—9



paid and 9 volunteer. It was financed by the Church School and the pageant proceeds. The closing exercises were held Sunday, July 21st, when the children conducted the morning service. Miss Anna M. Kenderdine was the director and the Church Educational Committee under the leadership of Mr. John Saylor, sponsored the work.

"The Spiritual Conference is an institution in a class by itself. Nothing else fulfills the same function as it does. I personally have always relished the combined opportunity for fellowship and relaxation with my brethren and for the intellectual and spiritual feeding which the programs always provide. It appears that the usual high standard of papers and discussions is to be maintained this year."—Rev. A. Nevin Sayres, Lansdale, Pa.

Rev. J. Edward Klingaman, pastor of the Dover, Pa., Charge, on April 1 read a paper before the York Co. Reformed Ministerium on the subject, "The Tempered Church." On April 3 he preached in our Church in Denver, Pa., Rev. W. Scott Brendle, pastor. Holy Communion was observed in June. 42 catechumens were enrolled in the Charge, 2 less than last year. 2 new members were received at Shiloh. Repairs at the parsonage will soon be made. Student Claire Blub of the Shiloh congregation is home for vacation and can supply vacant pulpits. He is a senior at Franklin and Marshall Seminary. J. Edward Klingaman, Jr., is home for vacation and working for the Guardian Trust Company of York. He tied for second place in first year Greek at Ursinus College, winning \$12.50 in gold. The pastor expects to spend a part of his vacation at the Collegeville Summer Assembly. Revs. Charles E. Heffler and Lester Kauffman will preach during the pastor's absence. The pastor attended all the sessions of General Synod and was able to help vote for the proposed merger. He also preached for his nephew, Rev. Ray H. Klingaman, at Waukegan, Ill., and taught a Bible Class in the Church School. S. S. Supt. John Gerber is attending the Teacher's College at Millersville, Pa.

The Graduating Exercises of Class of 1929 of the High School of the American School for Boys, in Baghdad, Iraq, were held June 25. The "Baghdad Times" says 800 were present. Many officials graced the occasion, including His Excellency Sir Gilbert Clayton and Yusuf Bey Ghanima, Minister of Finance. Dr. Calvin K. Staudt, Principal of the School, led the procession, and the seven addresses by graduates were of a high order. The ideals of the School were well expressed by the "high honor" student, Yerchanig Tojirian, who said: "The greatest benefit we have received from this school is a certain spirit and attitude to life. We learned the meaning of the charmed word 'Brotherhood.' In this school of so many races and religions we learned to love and respect each other on the basis of worth. We learned the real meaning of service: that no man liveth to himself alone; that the social talent is but the sum of the individual talents. And thirdly, we learned the value of high character inspired by religious feelings and principles." We are sure that "Messenger" readers will be glad to see the names of the 18 graduates of this School in which we are so much interested and in which our friends, Dr. and Mrs. Staudt, are rendering such a noble service. They are: Naim David Bakhsh, Sabih Haskiel Bekhor, Sami David Fetto, Israel Isaac Israel, Yusuf Hermez Jaberoo, Elias Saleh Joseph, Wadi Yusuf Jurji, Husein Ali Khudairy, Joseph Ibrahim Korein, John Thomas Meymarian, Mohamed Hajji Mohamed Rafe, Elias Yahoudha Peress, Mikhael Jacob Mekha Sheikh, Theopholis Joseph Simon, Nuri Abdulla Taha, Yerchinig Vahan Tadjirian, Mauwaffak Madhat Zahawi, Naim Selman Zilkha.

"The Annual Spiritual Conference is one of the bright spots in the year's program. I have missed but two in the thirty years of my ministry. The mental stimulus and renewal of spirit linger long and are most helpful. To think, and play, and be a man among the highest type men of the Church is the basis upon which to build a helpful and inspiring vacation. The conference is unique. I hope to attend it for many years to come."—Samuel Henry Stein, D.D., York, Pa.

#### REV. DR. STOFFLETT RETIRES AFTER FORTY YEARS OF SERVICE

Special services on June 30 marked the close of Rev. Dr. S. E. Stofflett's 34 years as pastor of Emmanuel's Church, Hazleton, Pa., and his retirement from the ministry of that congregation. Dr. Stofflett had asked Dr. A. R. Bartholomew, who was one of the committee which ordained him, to be present, and it was very fitting that he should preach the sermons when Dr. Stofflett laid down his labors after 40 years of service in the ministry. Dr. Stofflett has the credit of putting 5 young men into the ministry. Two of these have come out of Emmanuel's Church: Rev. Harry A. Behrens and Rev. G. A. Fred Griesing, who were both present at the services to give testimony to the excellent work accomplished by Dr. Stofflett. At the evening service Rev. Joseph H. Cooke also spoke of the success of Dr. Stofflett's ministry. After Dr. Stofflett read his farewell message to the congregation, Nathan B. Miller, secretary of the Consistory, read a set of resolutions which beautifully expressed the esteem in which they held their beloved pastor. At the close of the services the congregation presented Dr. and Mrs. Stofflett with a beautiful reclining chair and an electric floor lamp. Taken ill some time ago, and forced to undergo an operation for the amputation of one of his legs, Dr. Stofflett felt his inability to carry the responsibility of the increased burden with the new additions made possible by the erection of the new Church School building. Dr. and Mrs. Stofflett will continue their residence in Hazleton, moving next month to 540 North James street.

The fine work done by Dr. Stofflett in building up the little congregation of which he took charge 34 years ago, to its present lofty status, has resulted in the Church today being one of the best established and most influential in the community. He has done a work in Hazleton of which the Reformed Church can well be proud. When Dr. Stofflett took the charge there were 182 members on the roll and there are now 904 names.

With Dr. Stofflett's many friends through the Church, "The Messenger" felicitates him on so many fruitful years of service in the ministry and hopes and prays that the medicines and means supplied to him will afford him sufficient health and strength that he may be able to enjoy the good things of this world for many more years.

#### THE RECORD OF A NOBLE MINISTRY

Memorable indeed will be the last Sunday in June of 1929 to the pastor and members of the Emmanuel Church, Hazleton, Pa. It was the fortieth anniversary of the ordination of Rev. S. E. Stofflett, D.D., to the Christian ministry, and the thirty-fourth anniversary of his pastorate in Emmanuel Church.

Owing to physical disability this devoted minister of God felt it his duty to lay down the work among a people to whom he had given the best years of his life, and in whose hearts his work will be permanently enshrined. There was a touch of pathos to all the services of the day and a tinge of sorrow could be seen on the faces of the throng of worshippers who came to witness the dissolution of a pas-

toral tie made sacred by long years of loving, patient and faithful labors.

It was the request of Dr. Stofflett that I should be present at the closing services of his active ministry. His ordination took place on June 28, 1889, in Trinity Church, Pottsville, Pa., of which I was then pastor, and he became my assistant for one year while I served my apprenticeship as secretary of the Board of Foreign Missions. We were most happy in each other's fellowship and a strong tie has bound our hearts in Christian love that nothing can sever.

Forty years in the Christian ministry! Why should a pastor celebrate such an occasion? What could be the constraining motive? Is there any special significance in the number 40? Yes, there is a rich meaning to it. You will be surprised to find how frequently reference is made in the Bible to this sacred number. This period usually alludes to times of trial, trouble and tribulation. It was not necessary to remind this dear brother of the trials, anxieties and sorrows that have cast their shadows athwart his pathway. These are disciplines for the ennobling of the soul and no one can escape them who would live the noblest and serve the best. After these forty years of faithful toil for the Master there has come into the big heart of this untiring, and now retiring, pastor such an abundance of joy, comfort and peace in the Holy Spirit that the bitterness of the journey will be forgotten.

Dr. Stofflett was an able preacher of the Word, a faithful pastor to his flock, a safe guide in the affairs of the congregation, a wise counsellor in time of need, and a true friend at all times. Through his influence five young men have studied for the Christian ministry. Two of these were members of Emmanuel Church: the Rev. Harry A. Behrens and Rev. G. A. Fred Griesing. Both of them were present at the services and gave their testimony as to the intellectual and spiritual help the pastor had been to them.

It was touching to see this servant of God sitting on the pulpit platform and hear him deliver his farewell message. I quote from it as follows:

"In the strength of young manhood I began the work. I leave you, a helpless cripple, yet not discouraged nor faithless. When I took charge of the congregation I found 182 members on the roll. I leave you with 904 names in the year book of 1929. The success of my work has been due to the fine co-operation that has been given me by the large majority of the membership. I want to thank you for the fine spirit you have always shown. I shall cherish your love as long as I live."

The statistics for Emmanuel Church for 34 years are as follows:

"Confirmed, 788; certificates and renewal of profession, 1,143; baptisms,

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1,005; marriages, 251; burials, 462; sermons preached, 5,081; given for benevolence, \$92,101.79; given for congregational expenses, \$176,198.84; total expended \$268,295.63."

In view of this splendid ministry the Consistory very justly placed on their records a minute, lauding the able, wise and faithful services of their pastor, and wishing him the continued blessings of God in his retirement. As a token of their high appreciation the congregation presented him with a comfortable chair and a reading lamp. May these closing but inspiring anniversary services of a triumphant ministry encourage hope, embolden faith and increase zeal in the hearts of all God's ministering servants.

—Allen R. Bartholomew.

#### STATISTICAL REPORT OF EASTERN SYNOD, 1929

Dr. J. Rauch Stein, the stated clerk of the General Synod of the Reformed Church in the United States, has just finished compiling the statistics for the Eastern Synod. This is the oldest and largest of the 7 Synods of the Reformed Church in the United States. It was organized in Philadelphia, May 7, 1792. It includes 577 congregations cared for by 416 ministers. The total communicant membership is 147,502. In addition to these there are 64,034 baptized members, young people ranging in age from infancy to 15 years.

During the year ending April 30, 1929, the Eastern Synod contributed through the regular channel for the Church \$630,112 for benevolent work, and \$2,154,335 for congregational purposes. A conservative estimate for the value of its Church properties is \$18,795,400, and its parsonages are valued at \$2,734,450.

During the year the additions to the membership were as follows: 5,582 received by confirmation, 2,166 by certificate, and 2,099 by renewal of profession, making the total additions during the year, 9,847. These were offset by the following losses: 2,211 dismissed to other congregations and Churches; 2,762 removed by death, and 4,506 by erasure of names from the roll. Had there been no names erased from the rolls the entire increase would have been 4,583; because of the large number of erasures, the net increase was only 117. The largest increases in membership were made in Lebanon and Tohickon Classes; the largest losses are referable to Lehigh and Schuylkill Classes. There were more deaths and fewer confirmations than last year.

The complete summary is as follows:

Membership last report, 147,134, increase 707; confirmed, 5,582, decrease 292; certificate, 2,166, increase 200; renewal of profession, 2,099, increase 44; dismissed, 2,211, increase 96; deaths, 2,762, increase 170; erasure of names, 4,506, decrease 347; present membership, 147,501, increase 117; communed during the year, 121,904, decrease, 117; unconfirmed members, 64,034, decrease, 92; infant baptisms, 5,429; decrease 318; deaths—unconfirmed members, 753, increase 72; students for the ministry, 97, decrease 10; total Sunday School enrollment, 148,938, increase, 1,033; home missions, \$147,752, decrease \$2,496; foreign missions, \$168,522, increase \$3,990; education, \$70,896, increase, \$1,379; ministerial relief, \$54,925, increase \$5,264; orphans' homes, \$41,935, decrease \$977; forward movement budget, \$1,009, decrease \$576; other denominational benevolences, \$98,329; increase \$7,425; benevolences outside of denomination, \$44,353, decrease \$6,933; total of all benevolences, \$630,172, increase \$12,976; congregational purposes, \$2,154,335, increase \$62,987; Churches, \$18,795,400, increase \$382,429; parsonages, \$2,734,450, increase \$939,700; indebtedness on property, \$2,791,395, increase, \$453,440.

The Eastern Synod will meet in Christ Church, Philadelphia, on Green street be-

low 16th, Rev. Aaron R. Tosh, pastor, on Monday, Oct. 14, 1929. Rev. Edwin W. Lentz, D.D., Bangor, Pa., is the president.

#### THE OBJECTIVES OF A RELIGIOUS JOURNAL

To help people keep their faith in the spiritual meaning of life in a day when a host of influences are tending to batter it down.

To sustain confidence in the fundamental importance of the Church at a time when it is under a heavy fire of criticism.

To hold up every phase of human life and relationships to the mind and spirit of Christ, not allowing any area of social life to be exempt from his sway.

To keep Church people from becoming complacent, helping them be open-eyed and sympathetic toward progressive influences in the Church, such as the movement toward larger Christian unity, the new emphasis on fellowship in the missionary enterprise, and the fresh grappling with the issue of peace and war.

These are the major objectives which the religious journal should seek today.—Samuel McCrea Cavert, General Secretary of the Federal Council of Churches, and Editor of the Federal Council Bulletin.

#### THE EDITORS IN WASHINGTON

The Editorial Council of the Religious Press held a meeting in Washington, D. C., recently, which again illustrated the good which this organization is accomplishing. The West was not as well represented as usual, but there was a strong delegation from the South and from the East.

The delegates, out of regard for the time and strength of the President of the United States, voted down a suggestion that they request an interview and instead sent to the President a strongly worded expression of appreciation and confidence. The topics discussed in the meetings were as follows: "Present Problems of Religious Journals—(a) As Seen by the Pastor, (b) As Seen by the Editor," "How Can We Capture the Elusive Thing Called Interest?" "Are We Shooting Over People's Heads?" "Our Policy with Regard to Motion Pictures," "Our Attitude Toward the Roman Catholic Church," "Our Responsibility Toward Cooperation and Unity," "Best Methods of Getting New Subscribers," "Advertising," "Syndicating News."

Dr. L. O. Hartman, of Boston, made a great address at the luncheon given the editors by the Federal Council of Churches on "The Responsibility of the Religious Press with Regard to Great Public Issues." Other outstanding speakers were: Dr. Clarke, of the "Presbyterian Advance"; Dr. Shipper, of the "Churchman"; Dr. Leinbach, of the "Reformed Church Messenger," who is also president of the organization; Stanley High, of the "Christian Herald," and Dr. Jason Noble Pierce, of Washington. Practically everybody present took part in the discussion, and the debates were frank, searching and constructive. Differences were expressed frankly but courteously.

We cannot express too strongly our sense of the value of these gatherings. We wish that all of the readers of all of the religious weeklies in the United States could have listened in. Perhaps some of them would have realized for the first time some of the burdens which editors and managers have been carrying. They surely could not have failed to see that this business of producing a Church paper is not a

hit or miss thing, but that it has a technique, to be mastered if the paper is to be a success. They would have been struck by a sense of solidarity among the editors which perhaps is born in the fiery furnace of opposition and criticism, matured by overwork and under pay, and brought to a glorious fruition by a deepening sense of a great mission.

Only by personal attendance and intercourse such as the editors themselves enjoyed could our readers have realized what a fine lot of men these editors are.

Quoting John Morley, Dr. Hartman said in closing: "Journalism will kill you but it will quicken you while you live."

Culture of mind and soul are inevitable by-products of the work. There is nothing stagnating about the editorial task. The men in it must develop a degree of poise, fortitude, courage, patience, intellectual curiosity and Christian love, or they will drop out of sight. We are proud of this good fellowship of the men of the religious press.

The Federal Council of Churches builded better than it knew when it first brought these men together. And it is only fair to say that the president, Dr. Paul S. Leinbach, and the secretary, Dr. Samuel McCrea Cavert, are entitled to the major credit for the good done by this organization.

Christian Leader (Boston)

Watching the military parade in honor of Washington's birthday, Mrs. J.'s colored cook, enamored of such parades; began anticipating the next one, and asked: "When dey gwine celebrate de birfday of dat ol' gentleman dey call Uncle Sam, an' how long is he been dead?"

—Charleston News and Courier.

#### A LETTER FROM LONDON

(Continued from page 13)

##### Fundamentalism and Modernism

Can Fundamentalism and Modernism be harmonized? Dr. R. F. Horton, the veteran English preacher, thinks they can. In a recent sermon he sought to show that these two seemingly antagonistic views are not really antagonistic at all, but are simply the obverse and reverse of one coin, and both are necessary for the cause of religion and for the progress of Christianity. He said that Fundamentalism is traditional Christianity carried unchanged into the modern world, which undergoes constant change and in which thought and knowledge are ever advancing. The five points of Fundamentalism, as drawn up by the Assembly of the Presbyterian Church of the United States, in 1923, are these: (1) The inerrancy of Scripture; (2) The virgin birth of Jesus; (3) His atonement by vicarious sacrifice; (4) His physical resurrection, and (5) The supernatural character of His miracles. The Fundamentalist thinks that these five points express the essence of Christianity, and that if any of them is questioned the Christian faith is in peril. On the other hand, the Modernist believes that the Christian religion depends upon the person and character of Jesus, and that foundation is indestructible. Hence he sees that these five points of Fundamentalism need revision, as they do not in themselves provide a secure foundation of faith. "Thus the Modernist finds something which I venture to say is unassailable—the fact of Jesus. The Modernist attitude gains in strength as it passes from mind to mind. It grows surer from year to year." From that standpoint of assured conviction, a central reality which is not likely ever to be shaken, the Modernist looks at those five points of Fundamentalism with new eyes. "He quite sympathizes with them, he knows that these have been the firm beliefs of the past, but he sees clearly that they have to be restated if they are to



command the belief of the world today. They have to be brought into harmony with the world as it is, the knowledge of the world that has come to us now, and they have to be brought into harmony with the true religious life, the religious life that has come to us in Jesus Christ our Lord. Thus, taking those five points, the Modernist modifies them. He would say that the inspiration of Scripture is beyond all question; no sane man can doubt that the body or canon of Scripture is inspired, but its inerrancy, which Fundamentalism demands, is disproved by every faithful study of the Scriptures." Dr. Horton claims to be both a Fundamentalist and a Modernist, finding in his own life and thought the reconciliation of the two.

#### American Preachers in England

American preachers are flocking into England this summer, and all are welcome. The fourth Anglo-American Religious Conference, under the auspices of the Council on Interchange (July 8-12) in St. Martin's Church, was led by Dr. Douglas Mackenzie (The American State and Religion); Dr. Warren Lincoln Rogers (Movements Towards Church Union in America, and The Peace Pact—the Next Step?), and Dr. Harris E. Kirk (The American Will to World Peace). The daily conferences were followed by discussion and buffet lunches.

#### Religious Drama

The Congregational Union of England and Wales has formed a standing council to promote the development of religious drama of a Christian type. Interdenominational and mainly laic in character, it will encourage the formation of religious dramatic societies "as a means of welding people together in common aspirations after holier things," and invite dramatic writers of the first rank to contribute religious plays. Sir Francis Younghusband, explorer and author, is taking a leading part in the scheme. It is proposed to publish a handbook containing contributions by recognized authorities on the several aspects of producing religious drama, and giving a list of the most suitable plays, with practical guidance for their production. The "Methodist Times" regards the council as meeting an urgent need: "The old attitude of the Methodists to the theatre has been definitely abandoned. One of the striking features of modern social life is the multiplication of amateur dramatic societies," and if the Church does not provide an outlet for dramatic gifts, young people will go elsewhere. Sir Francis Younghusband remarks that, while the Churches of recent generations have looked askance, not to say with fear, upon the stage, we know that, though originally the drama flourished under the protection of the Church, in fact, was intimately associated with it, it was driven out of the Church by the ribaldry of its presentations. He is confident that revival of religious drama will have a purifying effect upon the horror with which the Church has come to look upon the drama: "After all, the dramatic instinct is inherent in human nature."

#### THE STATISTICAL REPORTS FROM THE POTOMAC SYNOD

J. Rauch Stein, D. D., Stated Clerk

The Statistical Reports from the 9 Classes comprising the Potomac Synod have just been tabulated. They suggest comments both critical and complimentary. Every one of the reports is mathematically accurate. Maryland Classis was the 3rd of all the Classes to send in its report and Virginia the 51st. Six of the Classes give the Membership Report exactly as they reported it last year; 3 are slightly off in their record. Zion's, Maryland, North Carolina and Gettysburg Classes report increases in their communicant membership; the other Classes report decreases. The

total present communicant membership of the Synod is 56,500. This is a decrease of 230 as compared with the report in 1928. 1,428 names were erased during the year. The largest number of these erasures are recorded by Baltimore-Washington, Juniata, Zion's and North Carolina Classes, each of them having erased between 200 and 300 names. If there had been no erasures in the Synod, the total increase in the communicant membership would have been 1,249. There were 510 more members erased than the Lord called home by death. Partly to offset this seriously discouraging resume of the year in membership increase there is the encouraging report of the givings of this Synod. The total sum reported for Benevolence is \$267,199; an increase of \$372 over the 1928 report. The value of the Churches is \$7,280,300, an increase of \$309,800, and of the parsonages \$1,072,467, an increase of \$50,600. The total giving for congregational needs is \$838,059, a decrease of \$41,541, as compared with the last year's report.

#### A GREAT "COLLEGE HOUR" AT PEN MAR

Moribund ALL COLLEGE HOUR at PEN MAR was brought to life at three o'clock, Thursday, July 18, at the 40th annual reunion of the Reformed Church folks of Pennsylvania, Maryland, Virginia and West Virginia. And it was done with a whack. The patient had been ailing for several years, and because of the seriousness of his malady, the Rev. Paul D. Yoder, country life specialist, who performed the operation, called to his aid not only Prominent among them were Mrs. David national but international specialists. B. Schneder, wife of our president of North Japan College; Miss Mary Virginia Hoffheins, of our Miyagi College, Sendai, Japan; Dr. "Abe" Hartman, Franklin and Marshall Academy; Dr. Boyd Edwards, headmaster, Mercersburg Academy; Colonel Howard J. Benchoff, Massanutten Academy; Dr. Joseph H. Apple, Hood College, and Dean Howard R. Omwake, Franklin and Marshall College.

The anaesthetic was administered by the "Apple Corps" of Hood, in uniform, and when the patient came to, the Rev. J. Edward Klingaman's Dover, Pa., harmonica played a triumphant tune. The surgeon and his eminent specialists and anaesthetic corps made no charges for their professional services, but contributions for the mouth-organist, "hatted" one silver-paired cigar and one copper.

A total of 130 witnessed the operation, 120 of them representing our Reformed Church institutions. (Those outside the "operation area" were too numerous to mention.) "Dr." Yoder's constituency, Franklin and Marshall College, held the highest seat, with 45, while the left wing had 39 supporters of the Apple Corps. Ursinus was third with 17 and Mercersburg fourth with eight. Catawba furnished a lusty quartet, led by the Rev. Felix B. Peck; Massanutten had three "braves", including the Colonel, and Dr. Hartman represented F. & M. Academy; Heidelberg and Cedar Crest each had two representatives; "The Spirit of Goucher" was sung by one of her two Alumnae present, and Palatinate, Wilson, Williams, Princeton and Harvard each had one representative. Cedar Crest's contribution was an impromptu speech by one who long since composed "We're Glad We're Not Coeds"; Father and Son Sando, and the Revs. Walter E. Garrett and George W. Welsh sang "Ring the Bells of Old Ursinus," with Alma Mater support by the other grads, and F. & M., with "Bob" Pilgram leading, and the Rev. Samuel E. Lobach at the piano, almost made the near-corpse dance with yells and "F. & M. Nevonias," while Hood took the stage and kept it, with her Barbara Fritchies,

her Highland Lassies, her Apple Corps and her Convicts.

The finale was an ENSEMBLE SCREAM won by the whacked-to-life near-corpse.

About to live long and whoopingly—ALL COLLEGE HOUR PEN MAR salutes you!

A. S. D., Secretary.

#### AGED MINISTERS

The need of relief for aged ministers of the gospel has impressed itself upon the conscience of Christian people. The difficulty does not lie so much in the lack of liberality of the members as in the failure of ministers to inform their people on the subject.

Almost all the people respond to a special call for relief. A few words from the pastor of each congregation is enough, if only he overcomes his timidity and says what should be said. For example, an Episcopal congregation in Pittsburgh increased its offering to the Clergy Relief Fund from \$200 to \$2,000 simply because the rector took the trouble to discuss the matter in a sermon whose telling point was the contrast between the comfortable condition of the army chaplain on a pension of \$1,800 per year and the hard lot of a minister who had toiled and starved on \$800 per year, and now with his library sold was facing the problem of existence on \$350 per year.

If our people only knew how hopeless the future has always been for our aged ministers, they would respond most liberally. But our ministers must see that their congregations come to realize the seriousness of the situation.

We have many good people who love the Church and are anxious to aid in this work, but they do not have large sums to give. They need what they have. In all such cases we are glad to give such persons annuity bonds and pay interest to them or to their loved ones during their lifetime.

You can send us \$100, \$500, or larger amounts, and we will pay a very liberal rate of interest. If you are interested, or have a friend who might be interested, write for our booklet on Annuity Bonds—the very best investment you could possibly make.

J. W. Meminger,

1505 Race Street, Philadelphia, Pa.

#### NEW STATUS OF WOMEN IN CHINA

The attitude of the men of China toward their mothers, wives, sisters and daughters has undergone a tremendous change in the past ten years. They are no longer chattels, and the men seem to be realizing that the woman who is not a chattel is a greater asset to her home. A secretary for the Y. W. C. A. in Changsha, writes: "I wish you could see the fifty girls we have in our women's classes this term, most of them young wives who are studying sewing so that they can be less dependent on servants, or who are studying Chinese, arithmetic, and English so that they can be more equal to their husbands who have educations; some are getting ready to enter regular schools; some are sent by their prospective husbands who refuse to marry them until they get more polish and education." The association has opened in Canton a vocational school for women, the only one of its kind in China, and many of the pupils are enrolled by their husbands, or fathers, who insist that they have an education. Of course economic conditions have much to do with this ambition. The struggle for

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existence is hard (more difficult in China than in any other country) and is made easier by some education, be it only rudimentary.

"The great sorrow of the women of China," writes a secretary, "lies in forced marriage, secondary wives and easy divorce. If the wife is qualified for earning a living, and making her contribution to the home, her wishes will not be lightly cast aside. If the husband divorces her, she does not fear the need of charity. She is independent."

#### A UNIQUE SCHEME TO HELP CHURCH ATTENDANCE IN ST. JOHN'S REFORMED CHURCH, READING, PA.

Towards the close of the summer season of 1928 the Consistory of St. John's Reformed Church of Reading, Ja., Rev. Dr. Thomas H. Leinbach, pastor, carefully planned its fall and winter work, one of the features being its plan to arouse and maintain a large, steady and regular Sunday morning Church attendance with a special effort to have the members of the Sunday School form a large percentage of that attendance. Just a word about that Sunday School feature of the planning.

The Sunday School Association, upon request of the Consistory, formed a Sunday School Church Going Class under the direction of 4 supervisors, 2 men and 2 women. The supervisors got in personal touch with all the officers and teachers of the Sunday School who were given enrollment cards with the request that they encourage and urge the members of their classes to enroll as members of the Church Going Class and return the signed cards to the supervisors.

Any member of the Sunday School, whether a member of the Church or not, could become a member of the Sunday School Church Going Class by signing an enrollment card and being willing to make the effort to be present at the Sunday morning Church worship 25 Sundays out of the 39 Sundays between Sept. 16, 1928, and June 9, 1929, inclusive, with the understanding that all who succeeded would be eligible for recognition and a substantial and worthwhile reward.

Considerable enthusiasm was aroused in the Sunday School with a large response, about 200 enrollment cards being returned. In a few Sundays it was seen that 110 out of the 200 were in earnest and intended to make the effort and therefore, these 110 were enrolled as the members of the class. A careful and accurate record was kept of their attendance during the 39 Sundays, with the result that 88 of the 110 qualified for recognition and reward, a percentage of 80 per cent, 6 having attended all of the 39 Sundays, viz.: Irene Bender, George J. Bosold, Mrs. Stella Hunsberger, Chester H. Kline, Mrs. Aaron Lebo and Mrs. William A. Levan, 5 missing one of the 39 Sundays, 7 missing two of the 39, and the remainder being present at least 25 Sundays out of the 39.

It was arranged to have the class present on Sunday morning, June 23rd, the last Sunday Dr. Leinbach was in his pulpit before going abroad during July and August, to present them with their rewards so well earned. It was an imposing sight to see the whole front of the Church filled with the Class. It was a very representative class, ranging in age from 10 years to 82 years—consisting of pastor, superintendent, department superintendents, officers, teachers and scholars of all ages. Like the plan selected and used for the purpose of forming the good habit of regular Church attendance so the rewards given were chosen for the purpose of forming the good habit of reading Christian literature. The rewards were 6 month's subscription to the "Reformed Church Messenger," (or 6 month's subscription to the "Christian Herald," where the "Mes-

senger" is already being received,) or a Red Letter Testament (the covers of which were cut from olive wood trees grown in the Holy Land and carved and polished by Oriental craftsmen in Jerusalem), where both Church papers are being received, with a beautiful pin addition to the six attending all 39 Sundays. After congratulations from Dr. Leinbach, 58 "Reformed Church Messengers," 24 "Christian Heralds," 6 Red Letter Testaments and 6 beautiful Reward Pins were distributed to the class.

The plan was conceived by W. J. Clay, assistant superintendent, during the closing months of the superintendency of William A. Levan, now superintendent emeritus, and successfully carried out by the present superintendent, Raymond K. Levan, and the 4 supervisors: Earl Brunner, Herman Behrle, Sarah Levan and Alice Maurer.

The names of those receiving rewards follow:

"Reformed Church Messenger" to Addams, Mary S.; Ahrens, Mr. Henry; Barlet, Mrs. Cora; Behrle, C. Herman; Bender, Irene; Brison, Bessie; Brunner, Earl B.; Bucher, Harold; Budding, Mrs. John; Burkey, Mr. Theo.; Burkey, Dorothy; Dress, Violet; Fisher, Mrs. Geo. H.; Fix, Chester; Fries, Mrs. Emily D.; Fritz, Mrs. Victoria; Gerhard, Mrs. Ralph; Gross, Emma; Haag, Frederick; Heffner, Mrs. Sarah; Hill, Mrs. Simon; Hinkle, Mervine; Hughes, Mr. William; Hummel, Ella; Hunsberger, Mrs. Stella; Hyneman, Mrs. Garrett; Kopley, Mary; Kleintop, Thelma; Koch, Miss Erma; Lebo, Mrs. Aaron; Lebo, Charles W.; Leese, Mrs. John; Levan, Mr. Raymond K.; Levan, Sarah A.; Lilley, Mrs. T. O.; McGrann, Joseph; McKinney, Elizabeth; Maurer, Miss Alice S.; Maurer, J. Harry; Maurer, Mr. Paul; Miller, Ruth H.; Orrs, Catherine; Price, Mrs. Richard E.; Richardson, O. M.; Rohrbach, Raymond; Seidel, Paul; Seiders, Ruth; Schnable, Mildred; Snyder, Miss Edna R.; Spangler, Mr. D. I.; Strunk, Jacob; Swartz, Florence; Toole, Mrs. Wm., Sr.; Wagner, Mrs. Adam; Wagner, Carrie; Wentzel, Christine; Wieandt, Eleanor; Williams, Mr. Geo. H.

"The Christian Herald" to Ahrens, Mrs. Henry; Harlet, Leona; Behrle, Charles; Bender, Florence; Bosold, George; Brunner, Earl Wm.; Burkey, Mary; Clay, Calvin; Hughes, Mrs. William; Kline, Mr. C. H.; Lebo, Ruth; Leese, Mabel; Leinbach, Rev. Dr. Thos. H.; Levan, Mrs. Raymond; Levan, Mr. William A.; Lilley, Elizabeth; Mattern, Robert; Maurer, LeRoy; Orrs, Sarah M.; Palm, Miss Lillian; Spangler, Mary Jane; Wagner, Miriam; Wentzel, Stewart; Williams, Mrs. Geo. H.

Red Letter Testament (perfect attendance) to Irene Bender, Geo. J. Bosold, Mrs. Stella Hunsberger, Chester H. Kline, Mrs. Aaron Lebo, Mrs. William A. Levan.

#### ADVISORY COMMITTEE OF SYNODICAL BOARDS OF EDUCATION

The advisory committee, consisting of one representative from each Synodical Board of Education of the Reformed Church in the U. S., met in annual session on June 27, 1929, in St. Mark's Memorial Church, Pittsburgh, Pa.

The chairman, Dr. H. J. Christman, Ohio Synod, called the meeting to order. Dr. A. S. Weber, Potomac Synod, offered the opening prayer. Other representatives present were Dr. H. D. Darbaker, Pittsburgh Synod, for years the treasurer, and Rev. W. J. Stuckey, Synod of the Midwest, the secretary.

The principal business of the advisory committee has been to act as a kind of clearing house for the boards appropriating beneficiary aid to ministerial students. Many problems confronting the boards administering beneficiary aid have been largely solved through this commit-

tee. Financial policies have been coordinated. The matter of recruits for life services has received some attention. All in all, a better understanding between and of the problems and policies of the participating boards has been brought about.

The committee voted unanimously to refer the future consideration of the business usually attended to by it to the newly created Board of Christian Education of General Synod. It also voted to turn over to the same board the balance of funds on hand. All further items considered and adopted were related to the final dissolution of the advisory committee. Dr. Darbaker offered the closing prayer, after which the meeting adjourned sine die.

—W. J. Stuckey, Secretary.

#### WYOMING CLASSIS

Wyoming Classis convened in 43rd annual session in the First Church, Wilkes-Barre, Pa., May 12, 1929, at 7.30 P. M. The opening service was conducted by Rev. P. A. De Long. The annual sermon was preached by the retiring president, Rev. E. W. Stonebraker on the text, Eph. 2:8-9—"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." The sermon was followed by the preparatory service which was conducted by Rev. W. R. Clark. The Holy Communion was observed the next morning at 8.30 o'clock. The following officers were elected for the ensuing year: president, Rev. C. T. Moyer; vice-president, Elder Morris R. Moser; corresponding secretary, Rev. G. W. Kohler; stated clerk, Rev. P. A. De Long, and treasurer, Rev. E. F. Faust.

The various benevolent causes in the Church were presented, either by those directly affiliated with them, or by persons who had been delegated to represent them. Rev. Rufus C. Zartman, D.D., spoke on Evangelism; Rev. C. H. Kehm spoke on W. Sherman Kerschner, D.D., on the Min-the work of Bethany Orphans' Home; Rev. Isterial Sustentation Fund, and Dr. G. W. Richards on the Theological Seminary. The cause of Phoebe Home for the Aged was discussed first at a luncheon held in the social room of the Church at 6.30 o'clock on Tuesday evening, and at a later hour in the evening was presented more fully in the auditorium of the Church by Rev. F. H. Moyer, the superintendent of the Home, who made the address. The public meeting on Monday evening was addressed by Dr. Richards, who spoke on the subject of the proposed merger, a movement which he has promoted and fostered with such zeal and tact as to bring the mind of the Church to his way of thinking.

A report that was rather impressive and significant was that of the Committee on Necrology. Three ministers of the Classis were removed by death during the past Classical year: Rev. J. N. Bauman, pastor of Shiloh Church, Danville; Rev. A. M. Schaffner, pastor of First Church, Plymouth, Pa., and Rev. A. F. Dreisbach, Ph.D., retired. This report, emphasizing as it did the losses sustained by Classis, was made even more impressive by the fact that the pastoral relation existing between Rev. S. E. Stofflett, D.D., and Emmanuel's Church, Hazleton, had to be dissolved after it had been in effect for 34 years. This action was necessitated by the fact that during the year Dr. Stofflett became partially disabled so that he was no longer able to assume the burdens and responsibilities of an extensive and exacting pastorate. The dissolution was made with regret; likewise, with the same feeling was his resignation as treasurer of Classis accepted. Dr. Stofflett seemed to feel that now that he was physically disabled he was no better than a derelict on the ecclesiastical sea, but very fittingly was it said by another that he was no derelict, but rather a treasure ship laden



with the spoils and trophies of a glorious adventure. The following report was presented by a special committee which had been appointed to memorialize his fruitful ministry and untiring services:

"Rev. S. E. Stofflett, D.D., the faithful and beloved pastor of Emmanuel's Church, Hazleton, Pa., retires from his active labors after 40 years in the ministry of Christ, and 34 years as pastor of Emmanuel's Church. Classis rejoices in the successful and honored service which Dr. Stofflett has rendered the Church he loves. The Kingdom of God has had in him a loyal, loving and devout servant, who, with unselfish and untiring devotion, has labored 'in season and out of season,' to proclaim the gospel of consolation and life; to guide the youth, and to cheer men and women in their afflictions, thus realizing in his life the prayer of St. Paul for his beloved Timothy, 'that he be a good servant to Jesus Christ.' We congratulate Dr. Stofflett and Emmanuel's congregation on the harmonious, successful and triumphant pastorate of so many years. We rejoice in the prospect of his continued presence and fellowship among us and trust that our Heavenly Father may allow us many years of his companionship and counsel."

Dr. Stofflett will continue to reside in Hazleton and will serve as supply pastor of the Milnesville Charge, whose members are greatly attached to him and he to them.

Mr. Edmund P. Welker, who graduated this spring from the Eastern Theological Seminary at Lancaster, Pa., was examined and licensed to preach the gospel. The young man was heartily congratulated by every member of Classis after he had read and signed the constitutional formula.

An action which seemed rather timely and seemed to express the mind of Classis was to the effect that hereafter no charge, paying a salary of \$1,800, together with the use of parsonage, should be granted sustentation. One new Church was built during the year, Christ Church, Conyngham, Pa., at a cost of about \$40,000, which will be dedicated the last week in June. Also a Church School building was erected by Emmanuel's Church, Hazleton, at a cost of about \$110,000, which is claimed to be the most up-to-date building of its kind in the entire Church.

Classis adjourned to meet in adjourned session in Christ Church, Conyngham, Pa., Tuesday, Nov. 12, 1929, at 10 A. M. The next annual meeting will be held in Emmanuel's Church, Hazleton, Pa., and will convene on Sunday evening, May 18, 1930, at 7.30 o'clock.

—Rev. P. A. De Long,  
Stated Clerk.

#### GERMAN PHILADELPHIA CLASSIS

The German Philadelphia Classis met for its 57th session in Glassboro, N. J., Rev. H. Holter, pastor. The Classis elected the Rev. O. M. Pioch as its president.

Rev. M. F. Dumstrey, who since 1892 had been the stated clerk, resigned and his resignation was accepted with great regret. Rev. Max C. Rost, of St. Luke's Church, was elected in his place.

The report on the religious condition in the congregations showed an increase in attendance as well as in the contributions for benevolences. This was good news, as most of our Churches are in localities that have undergone great changes. However, many of our people remain loyal to their old Churches and often travel great distances in order to attend service.

The spirit throughout the session was very congenial and helped by the wonderful assistance of the Glassboro people. The Rev. Charles E. Schaeffer, D.D., delivered a most helpful and inspiring message to the delegates.

—M. C. Rost, Stated Clerk.

# RALLY DAY, 1929

## Pageantry

### YOUTH'S CORONATION DAY

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By Ada Rose Demarest

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### BETHANY ORPHANS' HOME

Rev. C. H. Kehm, Superintendent

The regular time of the annual meeting of the Board of Managers and the Ladies' Committee fell on the 4th of July. The meeting was held a week later, and the yearly reports were read. The one that brought forth the most discussion was the treasurer's report. The management cannot compare results of former years to the present year until this report is in.

We discovered that the contributions of the year were less by \$500 than the year previous. I hardly need say that we are sorry for this. The expenses of the Home have not decreased and the requirements for the children are greater than former years and we need more instead of less. Dear friends of the children, think of this condition and act accordingly.

Most of the time of the ladies was spent in planning for the bazaar on anniversary day, Aug. 29. During the winter months

the children in the Home were busy on their work and have completed their part of the bazaar. May we ask the societies and friends who are making things for the bazaar to finish their articles as soon as possible and those in charge to see that they are sent to the Home as soon as the work is finished. All articles for sale at the bazaar should be on hand at least ten days before the 29th of August, anniversary day.

Once more about the empty jars. How we could use some of the filled ones now! We are experiencing a very dry spell and the fresh vegetables are not ripening. Our stock of last year's canned goods is almost gone and the treasury is at a low ebb. May we once more plead to the rural congregations to have some empty barrels sent to you so that you may fill them and return them filled for future use. One hundred barrels of jars filled with fruit or vegetables will help considerably in keeping down the expense of the Home.



# HOME AND YOUNG FOLKS

## Birthday Greetings

By Alliene S. De Chant

A certain 11-year-old Indianapolis boy, one day in May, couldn't eat his supper. And no wonder, for that very afternoon, at General Synod, he was awarded first prize (\$5 in gold) for his group A stewardship poster. I was so proud of him that I asked the Rev. George P. Kehl, of our Second Church, to take me to see his Sunday School boy. And we had a homey time together at 742 Greer street—Pastor Kehl, Mrs. Grover W. Whitley, Clifton, his 9-year-old sister Marie, and I. Clifton told me it took him two weeks to make the poster, "but I thought about it long before that. You see, we'd talked about it in Sunday School, Miss Schmalfeldt's my teacher, but somehow I couldn't get it started, until one day on my paper route a customer gave me a picture—Jesus on the Cross. 'Just the thing for my poster,' I thought, and by next Sunday I had drawn a cross, had pasted the picture at the top, and had begun the lettering." Clifton had no trouble with the lettering, but it took him a long time to make the proper spacings. These are the words he put on the cross, beneath the picture: "He Gave His Life for Us—We Should Give Something in Return." Clifton was born in Smithgrove, Ky. He's in 6A at school 13 and has 4 teachers. "I like geography best because I get A-plus in it." He carries "The Times" and buys clothes with his earnings, and when his folks bought a new piano, he added \$20 to the fund! He has bought music, too, for both he and Marie like to play. And he thinks he'll buy curtains for the living room, or perhaps an aeroplane, with his prize money! "Proud of newsboy, piano-fund, poster-prize Clifton" greetings to all my birthday club folks who work and save and "give something in return."

P. S.: Pastor Kehl's Sunday School entered 11 posters and three essays in the stewardship contest. P. S. 2: Clifton has 50 marbles, and not a "commy" among them! P. S. 3: I am proud, too, of the other posters I saw at General Synod: one had coins on it for "money," an hour glass for "time" and music for "talents." Another spelled "service" with stewardship, earnestness, religion, virtue, integrity, charity and endurance. First prize, group b, had a world map that revolved and showed Japanese, Chinese, Lithuanian, Rumanian, French, African, Turkish and American folks, and Laplanders and Eskimos. And still another, "Christian Stewardship" answered two questions: Who should practice it? Everybody. Where is its field? The world over.



Clifton Whitley and his sister Marie

"I feel a lethargy creeping over me."  
"It may be an ant; the grass is full of them."—*Boston Transcript.*

"I've been trying to think of a word for two weeks."

"What about fortnight?"

—*Columbia Jester.*

He—"I've never seen such dreamy eyes."

She—"You've never stayed so late before."—*Judge.*

John I. —, who was bit by an automobile Sunday, still was in a critical condition today.—*South Dakota paper.*

Bobby—"Grandpa, why do you look so sad?"

Grandpa—"Ah, my lad, I was just thinking. Here I am seventy years of age, and I have done nothing that is likely to make posterity remember me—nothing."

Bobby—"Oh, well, don't worry, Grandpa. Maybe you'll still have a chance to live in history as somebody's grandfather."

## The Marvels of the Honey Bee

By H. A. Surface, Sc. D., Professor of Biology, Susquehanna University

In the entire realm of Nature there is no story more marvelous than that of the Honey Bee. Each of the three kinds of occupants of the hive, namely, the queen, the drone, and the worker, has its own interesting story of adaptations and service, showing its part in a Great and a Certain Plan.

### The Queen

Let us begin this story with the queen, for she is by far the most important of all members of the hive. Her function is so well marked and specialized that she has absolutely nothing else to do than to be fed and to lay eggs, thus providing for the perpetuation of her race. The queen is larger than the other bees, having a heavier thorax (or portion bearing the wings and legs), and a longer abdomen or posterior part, although her wings are the same length as those of the workers.

A remarkable fact is that the workers can make a queen when they need one, as for example when their old queen is lost or killed. And when they are preparing to swarm. This they do by selecting an egg or young larva that would ordinarily become a worker, building a large waxen cell around it, and feeding it entirely upon digested honey, which, among beekeepers, is called "bee milk" or "royal jelly." This is the food that is given to all young bees during the first three days of their lives. Then if the workers desire to make a fellow worker of this larva they feed it with a mixture of honey and pollen and it cannot then become a queen, but must develop into a worker. In making a queen from a larva they continue to feed it upon nothing but the "bee milk" during its entire larval life, building the cell to a very large size, making it very nearly the size and shape of a peanut. Then the larval queen cell is sealed over, and in sixteen days from the time the egg was laid, the young queen comes from her cell.

When there are two or more young queens emerging at about the same time

the first one out of the cell will search through the hive for the others and will kill them by biting into the bases of their cells and attacking them with her jaws. However, there may be a little cluster of bees giving special protection to one or more queen cells in the hive, and these guards may prevent another queen from attacking their favorite. This may result in an "after-swarm" (mentioned later) for each queen thus protected.

The queen has a sting, but it differs from that of the worker in being longer, curved, and not provided with barbs. It also differs in the remarkable fact that a queen reserves her sting for royalty, stinging only other queens, and the beekeeper can pick her up in his fingers without any danger of being stung.

Every queen is always antagonistic to all other queens, entering into deadly combat when there is an occasion, as for example, a new queen being introduced into a hive containing another queen, or when a queen after her mating flight returns to the wrong hive. In a hive the rightful queen receives the greatest attention from her subjects, as they digest her food for her and feed her by inserting their tongues into her mouth. Thus she has left to herself only the functions of swallowing pre-digested food and of laying eggs, which under favorable conditions, she can do to the extent of laying six thousand per day. If another queen should enter the hive, or if a new one should be introduced into the hive by the bee-keeper while the old queen is present, the workers will also attack her, but not with their stings. Their method of attacking a queen is by "balling," which consists in a number of workers grasping her with their legs and squeezing her so tightly that she cannot move nor breathe, and she is thus smothered. This attack is made by a small group of bees forming a ball, about the size of a hulled walnut, around the new queen. When a bee-keeper attempts to introduce a new queen into a hive, he must first remove the old one and destroy all queen cells that are present or formed within the next three days. Even then he may sometimes soon find the new queen on the floor of the hive in the center of the attacking ball. If now he should remove her and use smoke to drive the attackers away they would realize that their last opportunity and quickest means of killing her must be to sting her to death. Then, under such provocation, and only then, would they use their stings on royalty. If, however, the bee-keeper, wishing to save his new queen, should drop the ball into a pan of water, every bee in the cluster would suddenly look out for itself and "swim for the shore," leaving the new queen uninjured. Then the hive should be examined again for a queen or a queen cell, and these removed. The hive is thus kept queenless for a day or two and again all young queen cells are cut out, and the new queen can be daubed with honey and introduced again into the hive, with almost certainty of success.

There is one condition in which there may be two queens living and working harmoniously in the same hive. This is known as the process of "superseding," by which a new queen is reared when the bees realize that their old queen is becoming inefficient in her ability to lay enough eggs to keep the comb well filled. Then the old queen and this new queen which is to supersede her may live in harmony, not only in the same hive but on the same



comb, until the old one disappears or dies and is dragged out by her subjects.

The queen mates but once in a lifetime, and that is while flying high in the air. If she should be prevented from mating she will lay eggs, but these will hatch only drones. She lays two kinds of eggs, (1) those which are fertilized (evidently controlled by her own will and power, at the time they are laid) and which always hatch out female bees, and which may become either workers or queens, according to the treatment given them by the workers; and (2) she may lay unfertilized eggs, which always hatch out drones (males).

The queen can be kept from flying away at swarming time merely by clipping off one or both of her wings. This does not hurt her any more than cutting a person's hair hurts him, as there are no nerves in the wings. The clipping also keeps the swarm from going away, as they will not leave their queen. It does not prevent swarming, but it overcomes the difficulty of having to climb into trees to capture clustering swarms and the chagrin of seeing them leave or "abscond." When the bees swarm and their queen cannot follow them they may cluster for many minutes, but they return to the hive as though to seek her. She may, however, be lost tumbling around on the ground unable either to fly with her swarm or to return to her hive. Within a few days a new queen may come out with them, then away they will go.

Before swarming, bees always construct a number of queen cells, and then swarm a few hours before the time for the first young queen to emerge, the old queen always going out with the first swarm, but not leading it. They know when to go by hearing the "piping" sounds made by the new queens in their cells. If only one young queen remains in the hive they will not swarm again until conditions once more become uncongenial, as by overcrowding. Then new queen cells with new queens are formed; but if there be more than one young queen remaining they may swarm one or more times in what are called "after swarms," each being accompanied by one or more unmated or virgin queens, which do not mate at swarming time, as some books say. The way to prevent a colony being divided by after-swarms is to destroy all young queens (or all cells containing young queens) but one. The business of the bee-keeper is to suppress all swarming and direct the energy of the bees to producing as much honey as possible.

In hunting for the queen, in order to clip her wings, she generally can be found on a comb containing eggs, but she should never be clipped until after she has commenced to lay, for after a wing is clipped she is unable to fly and mate, and the production of workers from her eggs is the only sure evidence of her mating. Such examination of the interior of the hive can only be made in a hive with movable frames, and no modern beekeeper will attempt to manipulate or work with bees that are not in such a hive, any more than a farmer would attempt to grow corn without planting it in rows.

Sometimes the queen is dark in color and difficult to see. She can then be found by placing an attachment known as a queen excluder over an empty hive and another empty hive, in turn, over this. Then shake or brush the bees from their combs into the upper hive, which is over the queen excluder, and drive all the workers down through it by a few puffs of smoke. The queen and drones being too large to pass through, can easily be found on the excluder and then can be given such treatment as the bee-keeper may have in mind.

Sometimes certain hives of bees may be very cross. This is due to the strain or race. Cyprian bees are especially cross, and the Italians are the most gentle. The

way to change a hive from those of a cross nature to the more gentle is to find and remove the old queen and in three days destroy all queen cells that have been started. Then introduce a new queen of more gentle strain, or remove a frame and comb from the cross hive and insert in its place one containing very young larvae and eggs from the gentle hive. Around some of these hatching eggs they will construct queen cells and proceed to feed the tenant solely on the predigested honey or "bee milk," mentioned above, and in thirteen days from the hatching of the egg they will have a new queen emerging from her cell, ready to kill all her young rivals, soon fly and mate, and then to begin her sole mission of laying eggs for three or four or even five years.

All of the above statements show remarkable intelligence by bees and give some new facts on an old subject. As the queen is the chief topic discussed in this article, it will be necessary to write others dealing with the peculiar habits of the drones and workers. These will follow in the near future.

"Should a husband keep anything from his wife?" asks a writer.

Enough for lunch and carfare, we should say.—*Boston Transcript.*

## Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

### LIGHT FROM GOD'S WORD

**Text:** Psalm 119:130, "The opening of Thy words giveth light."

In this wonderful Psalm, which Mr. Spurgeon calls "the Golden Alphabet," there are several references to the word of God as "light." In the 105th verse the writer uses that beautiful reference to God's word which is so familiar to all of us:

"Thy word is a lamp unto my feet,  
And light unto my path."

The word of God furnishes light for every step you take in life if you will give heed to it and walk in its light. Those who use God's word as a lamp for their feet will not stumble into sin and evil, nor will their feet be caught in the traps and snares which lie along life's pathway, but will walk safely and surely.

Not only does the word of God, as a lamp unto your feet, light up every step that you take, but it also points out the path along which you are to go. Those who walk in the light of God's word will not be in doubt as to the course they ought to take, but will be able to walk in the light of the Christian life.

But in our text the psalmist tells us how we may benefit by the word of God and walk in its light. To be of any value the Bible must be opened and read and studied and obeyed. Its teaching must be translated into life and character.

When I was a boy there was found in almost every home a large family Bible which usually lay upon the centre table in the parlor. Above the Bible there usually hung a chandelier. But that Bible if kept closed and unread would not benefit the members of the family any more than would that chandelier help them if left unlit in a dark room.

The psalmist lays stress upon the value of an open Bible. He says, "The opening of Thy words giveth light." This does not mean the merely mechanical opening of the Bible by the reader, but the spiritual opening of its true sense by the help of the Holy Spirit.

In the Authorized Version the text reads: "The entrance of Thy words giveth light,"

but "opening" is a more correct translation of the Hebrew word used here. Dr. Moffatt makes the verse very practical, though he uses bigger words: "The interpretation of Thy words enlightens and instructs the open-minded."

The meaning of all these translations is about the same, because they all stress the value of God's word as the light of life.

As all of you know, the Bible is a library of sixty-six books. It did not come to men all at once, but in fragments, piece by piece, through many generations. The Bible which the psalmist had was very limited in its contents, yet to him it was the word of God, and was a lamp unto his feet and light unto his path. He knew only a few books of the Old Testament, yet the opening of those books gave sufficient light to walk by and to live by.

How much richer and more complete is our Bible, with the Psalms and many other books of the Old Testament added, and with all the wonderful books of the New Testament, bringing to us the life and work of Christ and His apostles. There is as much difference between the Bible which the Psalmist had and the Bible we have as there is between the little oil lamps of his day and the electric lights of our day. But throughout the centuries in which the Bible was being formed it gave sufficient light to its readers and students by which to live and walk and to find eternal life.

One of the most wonderful things about the Bible is the fact that although written by many persons during a long period of time there is a unity in it which shows that God guided and inspired its authors to write as they did. That which gives unity to the Bible is the promise of the coming Saviour which runs like a golden thread through the whole of the Old Testament and the fulfillment of the promise and the work wrought by the Saviour as given in the New Testament. In other words, Christ, who is the Saviour of the world and the Light of the world, is the centre and the unifying element of the Bible.

A few days ago I saw again the Statue of Liberty in New York harbor, which never loses its interest to me, and I was reminded of what some one said in comparing the Statue to the Bible: The Statue was cast in portions in Paris. The separate pieces were very different and of odd shapes. It was only when all the parts were brought together, each in its right place, that the Statue was complete in its beauty and usefulness. There it stands holding up its torch, which is lit at night by an immense electric light, illuminating the harbor and guiding the ships in safety into the port. It is a fitting emblem of the Bible, in which each book has its place, and the whole is a magnificent statue of Christ Jesus, who is the true Lighthouse of the world, casting illuminative rays across the dark, rocky ocean of time, and guiding anxious souls to the desired haven.

I believe that every person ought to read the whole Bible through at least once so as to know what is in it. But for daily devotional reading it is better to read a few verses and to meditate upon them and to catch their spirit and life than to read a whole chapter and to do it hurriedly and thoughtlessly simply to be able to say that one has read it.

Mr. Moody speaks in an amusing way of his own experience in reading the Bible. He says, "I used at one time to read so many chapters a day, and if I did not I thought I was cold and backsliding, but, mind you, if a man had asked me an hour afterwards what I had read, I could not have told him—I had forgotten nearly it all. When I was a boy I used to hoe turnips on a farm, and I used to hoe them



so badly to get over so much ground that at night I had to put a stick into the ground so as to know next morning where I had left off."

The opening of God's word gives light by enkindling the light of truth within our souls. We are not to be merely reflectors of the Light of the world, but as the word of God enters our minds and hearts we become burning and shining lights so that, as Jesus says, we are the light of the world.

The opening of God's word has not only brought salvation to individual souls, but has also illuminated the path of progress and civilization for the human race. All that is best in the human race today is due to the opening and influence of God's word, and all that is evil in the world today is due to neglect or disobedience of God's word.

A little incident that took place some time ago shows what the opening of God's word can do. A Frenchman was being entertained by a Christian chief in one of the Pacific islands. The chief had a Bible, which the Frenchman sneered at, saying that in Europe they had got past that. The chief led his guest out of the house, showed him where they used to cook and eat their meals in cannibal days, and elinched everything by saying, "My friend, if it had not been for that Book, I should have been dining upon you now."

No matter what may be said about the Bible, the fact remains that the opening of God's word gives light, and its entrance into the mind and heart gives the life and character a beauty and a lustre which they could not otherwise have.

An American writer tells us that, going two miles to read to a company, and at the close being about to return through a narrow path in the woods where paths diverged, he was provided with a torch of light wood or pitch pine. He objected that it was too small, weighing not over half a pound. "It will light you home," answered the host. And to all objections came, "It will light you home." So if you take the Bible, it will be found sufficient to light you home. Some may object to this part of the Bible and others to another part; but the answer of the Bible to all objections is, "It will light you home."

"Jimpson is very attentive to his wife, it appears."

"Yes; he always oils up the lawnmower for her before he goes to the office."

—Cincinnati Enquirer.

#### APROPOS OF EINSTEIN

"There was a young lady named Bright,  
Who traveled much faster than light.  
She started one day  
In a relative way,  
And arrived on the previous night!"

#### HOW DAVID LIVINGSTONE WON THE HEART OF AFRICA

By Doris A. Reibold, Evans City, Pa.

Second prize winning Essay in Group A (9-11 years) in the 1929 Stewardship Essay and Poster Contest.

David Livingstone, the famous African missionary and traveler, was born at Blantyre, Scotland, on March 19, 1813. His

parents were devout Christians and great readers. At the age of ten, David went to work in a cotton mill as a piecer. When nineteen, he became a cotton spinner. He saved his money and bought books to study. He began to prepare himself for a missionary by studying at the Glasgow University. He turned his attention to medicine and having received his diploma, went to London to see the directors of the London Missionary Society from whom he received consent to be sent to Africa.

As he bade farewell to his family an old friend shook hands and said, "Now, lad, make religion the every-day business of your life, for if you do not, temptation will get the best of you."

"I will," said David and he kept his word.

How did David Livingstone win the heart of Africa? By first accepting Jesus and then becoming a good steward. He gave his all to Him; even risked his life in being attacked by the African fever time after time. He came near death, not long after he reached Africa, by the attack of a lion.

He suffered hardships for want of food and clothing while on his explorations through the pathless forests where wild animals, never seen by a white man, made their homes.

He won the hearts of the natives by love and kindness; by fighting the slave traffic; by using the talent God gave him, that of administering to the natives, curing them of their bodily ills. They thought it a great thing to have a doctor among them. One old chief said, "I wish you could change my heart for it is so proud and always angry."

He made many explorations, discovering lakes and rivers, beautiful scenery and many strange people. He traveled twenty-nine thousand miles through Africa and explored a million square miles of hitherto unknown territory.

He died on his knees by the side of his cot, on May 1, 1873. He was taken to England and buried in the Westminster Abbey.

"He climbed the steep ascent of heaven,  
Through peril, toil, and pain;  
O, God! To us may grace be given  
To follow in his train."

Some howlers noted by The Boston Transcript:

Gravity is chiefly noticeable in the autumn, when the apples are falling from the trees.

The axis of the earth is an imaginary line on which the earth takes its daily routine.

A parallel straight line is one which if produced to meet itself does not meet.

Electricity and lightning are of the same nature, the only difference being that lightning is often several miles long, while electricity is only a few inches.

## The Family Altar

By the Rev. John C. Gekeler

#### HELP FOR THE WEEK JULY 29-AUG. 4

Practical Thought: Wine is a mocker.

Memory Hymn: "Come, Holy Spirit, Heav'nly Dove," New Reformed Church Hymnal, 220.

#### Monday—Belshazzar's Revelry. Dan. 5:1-9.

Once society had little to say as to who should be its rulers; might gave the right to rule. Now that right comes from society itself. No longer will drunken rulers be tolerated. It is instructive to read of Alexander the Great, who cried for more worlds to conquer. He was overthrown by

strong drink. It is related of him that he had twenty guests at table. To each he drank their health. He then called for the cup of Hercules, holding six bottles, and drained it, drinking to Proteas by name. A second time he pledged him in the enormous cup. "He had no sooner swallowed it than he fell upon the floor. A violent fever set in, and he died soon after." Only fools think they can escape the consequences of their deeds.

Prayer: Open our eyes, O God, that we may read the lessons of sobriety. Keep Thou control of us. Amen.

#### Tuesday—A Mystery Interpreted.

Daniel 5:17-28.

Nero fiddled while Rome burned; was he drunk? Belshazzar revelled and was drunk while the armies of Cyrus under Darius marched upon his city. The mystery of the hand writing upon the wall sobered him. But none of his wise men could decipher, nor read, the writing. The queen came to the help of her now sobered lord, reminding him of Daniel. The Spirit of God spoke through him as he interpreted the mystic words of doom. Shall we not say that the Spirit could speak through Daniel because he honored God by a life of sobriety?

Prayer:

"Come, Holy Spirit, heav'nly Dove,  
With all Thy quick'ning pow'rs,  
Kindle a flame of sacred love.  
In these cold hearts of ours." Amen.

#### Wednesday—A Drunken Army Defeated. 1 Kings, 20:16-21.

A drunken army is an inefficient army. defeated by its own weakness. Men in battle need every ounce of energy possible. Every faculty must be alert. The confusion and excitement of the occasion is sufficient without any additional cause by drunkenness. It was said that one factor in the defeat of the great Russian armies and navy in the war with Japan was the liberal use of liquor. The Japs were sober. War time necessity furthered the advent of prohibition in our country. Our soldiers needed to be sober. The nation at home needed to be sober as well. Peace conditions have not altered that necessity. European nations are recognizing the fact that the freedom from drunkenness in the United States is all in its favor in the competition for the world's markets. A sober people are an efficient people.

Prayer:

"Look how we grovel here below,  
Fond of these trifling toys;  
Our souls can neither fly nor go,  
To reach eternal joys." Amen.

#### Thursday—The Woes of Drunkenness.

Prov. 23:29-35.

Our Scripture passage today contains a question and its answer; an admonition and a warning. It has lost none of its force through its being so familiar. The youth of today needs to think clearly upon the issue raised. That necessity lies for the mature as well. One of the vicious effects of alcohol is its habit forming power. The drunkard returns to his cups like a dog to its vomit. Disease, poverty, vice, misery all find a prolific source in the cups of the drunkard. In the days of the open saloon we had evidences upon every hand of these evil effects. Bootlegger liquor produces the same effects, with the added risk of blindness from the presence

#### PEN PRICKS

By John Andrew Holmes

There are few divorces among the Scotch people, where a clergyman marries fifty couples for the same money that a divorce lawyer requires for a single case.

#### THE PASTOR SAYS—

By John Andrew Holmes

The minister should be a human as well as a divine.



of much wood alcohol. The patrons of John Barleycorn run awful risks! They are too serious to be thought adventurous.

**Prayer:**

"In vain we tune our formal songs,  
In vain we strive to rise;  
Hosannas languish on our tongues,  
And our devotion dies." **Amen.**

**Friday—The Works of the Flesh.**

Gal. 5:16-26.

The civil courts are well fitted to speak on this topic. The Supreme Court of Kansas has declared: "Social drinking is the evil of evils. It has probably caused more drunkenness and has made more drunkards than all other causes combined; and drunkenness is a pernicious source of all kinds of crime and sorrow. It is a Pandora's box, sending forth innumerable ills and woes, shame and disgrace, indigence, poverty, and want; domestic broils and bickerings engendered; homes made desolate; families scattered; heart-rendering partings; sin, crime, and untold sorrows; not even hope is left, but everything is lost; an everlasting farewell to all true happiness and to all nobler aspirations rightfully to every true and virtuous human being."

**Prayer:**

"Dear Lord, and shall we ever live  
At this poor, dying rate?  
Our love so faint, so cold, to Thee,  
And Thine to us so great?" **Amen.**

**Saturday—Respect for Law. Rom. 13:1-10.**

President Hoover's first public address since his inauguration was upon the theme of Obedience to Law. Deploring the increase of crime within recent years, he said, "In order to dispel certain illusions in the public mind on this subject let me say at once that while violations of law have been increased by inclusion of crimes under the Eighteenth Amendment and by the vast sums that are poured into the hands of the criminal classes by the patronage of illicit liquor by otherwise responsible citizens, yet this is but one segment of our problem. No individual has the right to determine what law shall be obeyed and what law shall be enforced. Every citizen has a personal duty—the duty to order his own actions, to so weigh the effect of his example, that his conduct shall be a positive force in his community with respect to the law."

**Prayer:**

"Come, Holy Spirit, heavenly Dove,  
With all Thy quickening powers;  
Come, shed abroad a Saviour's love,  
And that shall kindle ours." **Amen.**

**Sunday—The Righteous and the Wicked. Psalm 1.**

I like to place this Psalm along side of the Beatitudes of Jesus. There we have the picture of the New Testament righteous man, here that of the Old Testament. In each instance the life is lived in conscious thought of God as its source. In both instances the blessedness experienced is in accordance with the Law of God. "Man is the highest of God's creatures, and his happiness must be of the kind, not only fit for him to receive, but worthy of God to bestow. Such is the happiness here depicted. . . . It does not depend upon what a man has, but upon what he is. It is inward, not outward. It is of the spirit, not of the flesh. Happiness is blessedness—the blessedness of the true in character."

**Prayer:**

We thank Thee, O Father, that Thou hast so plainly marked the pathway of life. Give us the strength of will to choose the right. May the example of our conduct cheer all who love righteousness. May the world be purer because we have lived in it. May boys and girls find it easier to follow after sobriety and truth. In Jesus' Name. **Amen.**

Peggy—"The man I marry must be brave as a lion, but not forward; handsome as a Greek god, but not conceited; wise as Solomon, but meek as a lamb; a man who is kind to every woman, but loves only one."

Peter—"Good! Isn't it lucky you met me?"—**Exchange.**

A Jewish soldier was doing guard duty. "Halt," he challenged. "Who goes there?"

"A friend," came the answer.

"Advance," said the soldier, "and give the discount."

## Puzzle Box

### ANSWERS TO—PUT ON A "MIT" TO CATCH THESE

1. Admit; 2. Submit; 3. Remit; 4. Manumit; 5. Commit; 6. Demit; 7. Permit; 8. Emit; 9. Hermit; 10. Omit; 11. Transmit; 12. Intermit; 13. Summit; 14. Limit.

### BEHEADED WORDS, No. 6

1. Behead that which is "pulled along after" and get cried out against. Behead and find a person who had been ill. Behead twice and be conducted.
2. Behead to bulge out or grow larger and get an old time water supply. Behead again and find an ancient cloth measure.
3. Behead a seat and get a slender threadlike filament. Behead this and get atmosphere.
4. Behead a very short time and get a cereal. Behead the cereal and find frozen water.
5. Behead to make less and get a word meaning to bring out or draw forth. Behead and find the name given to Mussolini.
6. Behead to instruct and find every one. Behead this and get an old-fashioned interjection.
7. Behead to burn with a hot iron and get the name of a famous map publisher. Behead him and get a conjunction.
8. Behead a support and get an athletic contest. Behead this and find the name given to expert fliers.

—A. M. S.

### HELP A LITTLE

The parents of little Willie were not Christians. Nor were they heathen. His mother taught him to say the Lord's Prayer. She also taught him to say as he retired for the night: "Now I lay me down to sleep."

Then the boy would repeat after his mother:

"God bless papa."

"God bless mamma."

"God bless Willie and make me a good little boy."

One evening, as he was kissing his mother good night, he looked up into her face and said:

"Does you pray, mamma?"

"No, darling."

"Does papa pray?"

"I never heard him pray."

"Why does you make me pray?"

"That you may be good."

"Don't you want to be good?"

"Oh, yes; I want to be good."

"Then why don't you pray, and papa pray?"

"We've gotten out of the spirit of it, I guess," said his mother.

"Well, mamma, maybe God will hear my prayer. But don't you think you and papa are expecting too much from a little fellow like me? Do you believe that God wants me to do all the praying for the whole family? Seems to me you and papa might help a little."

These words sank deep into the mother's heart, and it was not long before that

## PROPHETS OF THE NEW DAY

### VOICES OF THE AGE

Who are the prophets of our modern day?

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house was a house of prayer unto the living God.—**The Christian.**

### DIPLOMACY

"Our neighbor's little boy was visiting us and he spotted a candy box on the table, but I was busy at the time and overlooked offering him some. Finally, glancing at the coveted sweets, he remarked, 'My mother doesn't let me ask for anything, so you will have to offer me anything you want me to have.' He got the candy.—Mrs. O. R. N., in Boston Transcript.

Said one colored man to another, according to the Wall Street Journal: "Niggah, I'se going t' push yuh nose all over yuh face, and close up dem eyes of yourn, et cetera. Does ya git me?"

"I gits yo, alright, cullad man, but yu don't mean et cetera, youse mean vice versa."

## HOME EDUCATION

"The Child's First School is the Family"—Froebel

### THE CAT AND DOG STREET

By S. E. McCahey

Fred Barton and his wife had decided just where they would live when he got his expected raise in salary, and when it happened Mrs. Fred hugged her little seven-year-old Tommy to her heart and told him they were going to move to Lovely street.

Lovely street was the nicest street in the little city; tourists always motored through the length of it, admiring its broad walks, its geometrically laid out lawns and spotless white sidewalks.

The Bartons had been domiciled in their new home for a few weeks, when Tommy, one day, looked wistfully out of the win-



dow at the pretty young ladies who, every day about that time, took their expensive Poms and Pekes out for a walk along the broad promenade.

Tommy hadn't a dog, but the family's prize Angora was one of its treasures. Struck by an idea, Tommy fastened a fine chain to the cat's collar and joined the procession.

Everything went along happily until Tommy caught up with the ladies, but the reaction on the part of the dogs when they sensed the presence of the cat was unmistakable.

"Little boy, is that a cat you have on your leash?" asked a haughty lady trying hard to hold her dog in.

"Yes, ma'am," said Tommy politely.

"Don't your folks know any better than to let you out among our dogs with a cat?" asked the lady.

Just then the lady's Pom got too close to Puss who struck out at the dog's face.

"Go it, Puss!" exclaimed Tommy. It was his first excitement since he had lived on Lovely street.

Meanwhile the lady went home and telephoned Mrs. Barton. Tommy found his mother waiting for him when he returned from his jaunt, and his father was laughing as heartily as his small son had ever seen him laugh.

But afterwards, his father said quite seriously, "Son, I'm afraid Lovely street does not agree with you. I never before knew you to encourage Puss to be cross." Then seeing tears in the boy's eyes he added, "Never mind, Son, we'll have the 'gang' over tonight."

Unfortunately for Tommy the members were all out for the evening when he called them up.

"They're all over at Norton's candy pull," he told his father disconsolately. Norton's was "next door" to everybody on Happy street.

"We'll go over," said Dad.

When Mr. Barton and his small son made their appearance at Norton's there was a howl of welcome from half a dozen throats.

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George W. Waidner, Representative

Board of Christian Education of the Reformed Church

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Philadelphia, Pa.

"Lo, Tommy!"

"Hi, Tommy!"

"Say, boys, look who's here!"

"Take a hold here, Tom!"

Soon Tommy was pulling a yellow rope of candy.

Mrs. Norton rubbed flour on his hands so they wouldn't stick; Myrtle tied one of her aprons around him.

When father and son left Norton's late that evening, they had to pass by their old home on Happy street. Tommy looked up at his father.

"Nobody's got it yet, Dad," he said hopefully. "Let's move back!"

"We'll see about it, Sonny," said the father thoughtfully.

A little later, when Mother had seen Tommy to bed, she returned to the living-room and regarded her husband.

"On your way home, Fred, did you notice if anyone had taken the old house?"

"It's still vacant."

"Would you think me erratic if I said I wanted to go back there?"

"Why no, dear, I was just about to suggest the same thing. We all seem to think pretty much the same way about it."

"Of course, it's lovely here, Fred, but Tommy has no playmates; it's just a cat and a dog street without a half-dozen children the whole length of it."

"Let's go!" said her husband.

"I take pleasure in stating that I believe kindergarten training is extremely valuable to every child, and I hope the time may come when all of our children are privileged to attend a kindergarten prior to entering the first grade."—E. H. Wells, President, New Mexico School of Mines.

If there is no kindergarten in your community, why not try now to get one opened next September? The National Kindergarten Association, 8 West Fortieth street, New York, will furnish petition blanks and leaflets on request.

## ANNUAL MEETING OF THE BOARD OF HOME MISSIONS

The Board of Home Missions held its annual meeting at headquarters on July 10 and 11. All the members were present except Dr. F. C. Seitz, who was unavoidably detained. Besides the members of the staff there were also present Mrs. E. W. Lentz and Mrs. J. M. Mengel as representatives of the Woman's Missionary Society. This being the first meeting of the Board following the meeting of the General Synod, a reorganization for the triennium was effected. The following officers were elected: president, Dr. Charles E. Miller; vice-president, Dr. Charles B. Schneder; recording secretary, Dr. Frederick C. Seitz; treasurer, Mr. Joseph S. Wise; attorney, Mr. F. C. Brunhouse. Members of the executive committee: Drs. C. E. Miller, C. B. Schneder, F. C. Seitz and Elders F. C. Brunhouse and R. S. Meek. Dr. E. L. Coblentz was appointed the representative on the executive committee of the General Synod. The finance committee consists of Dr. W. F. DeLong and Elders F. C. Brunhouse, E. L. Coblentz, R. S. Meek and W. A. Ashbaugh. The advisory committee on Catawba College: Drs. J. C. Leonard, C. E. Schaeffer and E. L. Coblentz. The commission on rural work: Drs. H. N. Kerst, C. B. Alspach and C. B. Schneder. The commission on social service: Rev. James M. Mullan, D.D., secretary; Dr. E. E. Kresge, Rev. David Dunn, Miss Ruth Gillan, Rev. John Sommerlatte and Rev. C. J. Snyder. Dr. C. E. Schaeffer was re-elected as general secretary, and Dr. W. F. DeLong as field secretary for three years. A thorough going change in the departments of

the board was discussed at great length and in order to make such change possible in due time, the superintendents were elected only for one year. The special committee on reorganization consisting of Drs. E. L. Coblentz, C. B. Schneder and H. N. Kerst was continued with a view of suggesting definite recommendations at the meeting next January.

Much routine business came before the Board. Most of the applications for aid in building projects had to be denied owing to the lack of funds. The roll of missions was carefully considered and the appropriations to the missionaries fixed for the current year.

A number of missions went to self-support. The following is the list: Salisbury, N. C.; Bethel, Baltimore, Md.; Grace, Detroit, Mich., and Larimer, Pa.

The following new missions were enrolled: Hungarian, Trenton, N. J.; Hungarian, Perth Amboy, N. J., and Japanese, Santa Rosa, Calif.

The following were ordered to be commissioned: Revs. A. A. Depping for Leeward, Iowa; H. N. Spink, Plymouth, Pa.; Hoy L. Fesperman, Lincoln, N. C.; Charles Gulyas, Mt. Carmel, Pa.; Arpad Bernath, Tonawanda, N. Y.; F. J. Schmuck, Trinity, Los Angeles, Calif.; Victor Racz, Trenton, N. J.; George Tuckas, Perth Amboy, N. J.; E. G. Homrighausen, Carrollton Avenue, Indianapolis, Ind., and Paul C. Scheirer, Bellerose, L. I., N. Y.

Definite plans were inaugurated for the speedy reduction of the debt of the Board. Ways and means were discussed whereby the 10 year policy of the Board might be carried into effect. This policy involves

the bringing of every mission on the roll for 15 years or more to speedy self-support and to liquidate the indebtedness of the Board both in its general and its Church building departments.

A special committee, of which Dr. J. C. Leonard was chairman, outlined a program for the awakening of the spiritual life of the Church with special reference to the proper observance of the 1900th anniversary of the founding of the Christian Church. This program follows in general that of the Commission on Evangelism and Life Service of the Federal Council adopted at Northfield a few weeks ago.

Owing to the change in the fiscal year from June 30 to Dec. 31, the report of the treasurer covered only the period from Jan. 1 to June 30. It showed net receipts in the general fund of \$233,522, and in the Church building fund of \$22,968. In addition \$62,903 was repaid by the missions to the Board.

There have been \$325,000 worth of serial coupon bonds sold during the past triennium which has enabled the Board to carry forward its large building program. However, very few building projects are listed for the immediate future, as the Board must recoup its resources before launching forth on new enterprises. The newly created department of Church Finance is functioning in aiding the missions to reduce their indebtedness to the Board and thus release monies to be applied elsewhere in the work of the Board.

For two full days with the thermometer at 90 degrees and above, the Board wrestled with its many-sided problems and though it found itself unable to grant



every request that came before it, it sought to take care of the most urgent and most promising matters that were laid upon its

conscience. The full Board will meet again in January, while the executive committee will meet on October 10 in Pittsburgh, Pa.

## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Tenth Sunday After Trinity, Aug. 4, 1929.

#### Belshazzar's Feast

(Temperance Lesson)

Daniel 5:17-28

**Golden Text:** Be not drunken with wine, wherein is riot. Ephesians 5:18.

**Lesson Outline:** 1. The Revel. 2. The Warning. 3. The Interpretation. 4. The Doom.

We recall that the aim of the Book of Daniel is not historical, but religious and moral. Its author lived four centuries after the events he narrates. He used traditional narratives of the time of the exile in order to teach the oppressed Jews of his own day lessons of courage and faithfulness to God.

Therefore, we must not seek historical information in this remarkable book, but religious inspiration and moral guidance. Our present lesson, for example, while resting on an historical basis, is not an accurate narrative of the fall of Babylon and the death of Belshazzar. For these facts we must study the cuneiform records of the Babylonian and Persian periods. But as a dramatic portrayal of the impious insolence, the fatal blindness, and the fearful doom of a drunkard, the story stands almost unparalleled in literature. It forms a most appropriate study for our quarterly temperance lesson.

**I. The Revel,** vs. 1-4. Daniel was an old man when the Bacchanalian feast was held which is described in the opening verses. Three kings had followed Nebuchadnezzar, under whom Daniel was deported. And now the last king of Babylon sat on the tottering throne. He was a good man, but an incapable ruler who entrusted the actual government of his empire into the hands of Belshazzar, his oldest son. Meanwhile Cyrus had appeared in history. For ten years or more this Persian conqueror had gained victory after victory in the eastern world, and now, in 538 B. C., the time was ripe for the conquest of Babylon.

The desperate and reckless character of Belshazzar, the virtual ruler of the doomed empire, may be inferred from the fact that he was carousing the very night when the Persian host was battering the gates and walls of his city. At such a perilous time men feel the supreme need of vigilance and preparation. It calls for prayer and labor. But with Belshazzar the dissolute habit of a lifetime was stronger than the dire need of the hour. While his throne tottered, he gave himself up to the wildest revelry. Nor did wine alone satisfy him and his thousand lords. Licentiousness was added to intemperance; and, then, insolent sacrilege gave new zest to debauchery. Contrary to Oriental custom, "his wives and concubines" were present at the feast, and, at its height, Belshazzar gave orders to substitute the sacred vessels of Zion for the cups of Babylon. Revelry runs riot and reaches its uttermost limits when it outrages manhood, womanhood, and religion.

Yet that has been and ever is its normal and certain course throughout all the world. There is need of a World's Temperance Sunday because of world-wide revelry and debauchery. Intemperance is not the world's only sin, but it is a hideous

monster that slays its thousands and creates untold misery. The world's annual drink-bill really staggers belief. England's share alone is over one and a half billion of dollars. More fearful still are the results of intemperance in debased manhood, degraded womanhood, and profaned religion. Men are called to be kings. God has established the kingdoms of character, love, and business, over which they are to rule soberly and justly. But through intemperance they lose scepter and crown. Their thrones totter and fall while they carouse. Every community has its fallen kings, whose character is wrecked, whose home is disrupted, whose business is ruined by strong drink.

And it requires no saying that America, too, needs to join most seriously in the observance of temperance Sundays; in spite of our laws against liquor. Indeed, we need it now more than ever, for the disregard and bold defiance of the constitutional amendment have become a national menace. It would be utterly foolish and fatal to assume that the enactment of a law has made the teaching and training of home and Church unnecessary. So long as men follow their appetites, even the best laws will remain ineffective. And the enthronement of right and reason to control appetite, requires more than legislation. That is the task of religion and education.

**II. The Warning,** vs. 5-9. Suddenly the sacrilegious revelers at Belshazzar's feast were startled by a hand writing on the wall, vivid and weird. Transfixed with fear, the intoxicated king and his satraps saw a spectral hand trace mysterious letters upon the wall. That sight sobered them.

That mystic handwriting on the wall has become proverbial. It expresses the conviction that divine warnings are given to evildoers. In different ages men have varied in their belief concerning the manner in which God conveys His warnings to men. In ancient times it was universally believed that God spoke through oracles, omens, and dreams, as well as through the voice of prophets. During the middle ages men read the divine will, reproof and admonition, in comets and meteors, in plagues and famines.

Our age knows nothing of oracles and omens, and we do not interpret the flaming and tragic portents of sky and earth as revelations of God's anger. Nevertheless, God still has His handwriting on the wall. The world is full of warnings against sin. No sinner goes to his doom without hearing God's remonstrance or without feeling His restraining hand.

And this applies especially to the drunkard. On many of its inspired pages the Bible warns him that he cannot enter the Kingdom of God. His conscience rebukes him, his poisoned body warns him, his friends forsake him. The law adds its condemnation, and science and business endorse and enforce the universal verdict against intemperance.

How quickly the scene in our lesson changes from revelry to abject fear. A ghostly hand sufficed to turn the insolent king and his impious companions into craven cowards. They quaked with fear, in the midst of their base pleasures, when they were suddenly and forcibly reminded of the existence of another world than that of sense and appetite. How little it re-

quires to startle a sinner or disturb a skeptic in his complacency.

**III. The Interpretation,** vs. 10-29. The sobered king summoned his magicians to interpret the ominous letters of fire. But they confessed their ignorance, though spurred by the promise of a royal reward. Then Daniel was called, at the suggestion of the queen-mother. He had lived in retirement for thirty-five years, but in the hour of their direst need the subdued revelers remembered his "excellent spirit," and turned for help to the man of God.

Daniel refused Belshazzar's gifts and proceeded to interpret the flaming characters. First, however, he reminded the king of the experience of Nebuchadnezzar, whom Jehovah had humbled for his insolent pride. But that eloquent lesson of the past had been forgotten by Belshazzar. He had added wanton sacrilege to sinful pride. And since he had foolishly refused to profit by the experience of his predecessor, God had written his doom upon the wall.

The mystic words were, "Mene, mene, tekel, upharsin." They were names of coins, and meant, "a mina, a shekel, and a half-shekel." But, as verbs, these words also had another meaning. According to Daniel they signified, "Numbered, weighed, and divided." Thus did God pronounce the doom of the degenerate king. "God hath numbered thy kingdom, and finished it; thou art weighed in the balances, and art found wanting; thy kingdom is divided and given to the Medes and Persians."

The best warning against sin is the past experience of sinners. Like a lurid beacon it casts its baleful light into our lives, showing us that God is not mocked, and that the wages of sin is death. History is strewn with the wrecks of dissolute nations. Jails, hospitals and almshouses are filled with drunkards. But if intemperate men refuse to heed the warnings writ large in life, then let them listen to living interpreters of God's will and warning. Some of them resemble the soothsayers summoned by Belshazzar. They cannot fully interpret the doom that awaits intemperance. To the artist, it means ugliness; to the physician, disease; to the employer, economic waste and loss. These interpretations are true, but inadequate. They proceed from an inadequate conception of man.

Man is vastly more than a beautiful animal, a producer or a soldier. He is a child of God. And a Daniel, a man of God, is needed to interpret adequately the doom of intemperance. The doom of every sin and the destiny of every sinner spells, "Numbered, weighed, and divided." His deeds are numbered, and weighed in unerring balances. If, ultimately, he is found wanting in truth and righteousness, the kingdom of heaven is taken from him. "Your bodies are the temple of the Holy Spirit." That is the greatest argument for temperance.

**IV. The Doom,** vs. 30, 31. The story ends in gloom. Two verses describe the tragic sequel of the drunken revel. That night Belshazzar lost his throne and his life. Whether that is an accurate account of the fall of Babylon is of no consequence. It is certain that the real cause of the downfall of its ruler and people was their moral degeneracy. And it suggests the doom that awaits the debauched soul, here and hereafter. It has lost its throne and its life. And what shall it profit a man if he gain the whole world, with all its pleasures and treasures, and lose his life?

### THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

August 4th—Jesus' Teaching on God's Loving Care. Math. 6:26-32.

On no subject is the teaching of Jesus so clear and explicit as on that of God's



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loving care of His children. In parable, in story, in direct discourse Jesus sets forth this great fact. Other teachers taught of God's anger, His judgment, His sternness until men began to fear and tremble as they approached Him. But Jesus revealed God as a kind, loving Father who cares for His children and men began to draw near to Him and to love Him and to serve Him. The God of Jesus has a great big heart. When His children disobeyed Him He was grieved. When they wandered away from Him He followed them until He found them again. When they refused to believe Him He pitied them. He gave them another chance when they had missed the way. He would hold on to them to the very end. The God of Jesus was a very patient God. He was not self-centered, but was interested in His children far more than they were in Him. He was their provider and supplied them with all things necessary for body and soul. We sometimes think that the supreme mission of Jesus was to save the world, but we are often unmindful of the fact that His chief purpose was to give men a true knowledge of God. He came to reveal the Father as well as to redeem humanity. In fact, the salvation of the world depended upon a true knowledge of the Father. "In knowledge of Him standeth our eternal life."

Jesus taught that God cares.

1. **For the Physical Life of Man.** The body is God's creation as well as the soul. It is very precious in His sight. Paul speaks of it as "the temple of the Holy Ghost." It is the instrument through which the soul expresses itself. It is therefore wrong to abuse the body, to dishonor it or to put it to shame. Because the body is also God's we must keep it pure and clean and holy. God cares for our bodies. There are some things which the body needs and which God supplies. The body must have food and clothing and shelter. In quest of these men are spending their time and strength. They are worried and harassed about what they shall eat or wear or in what house they shall live. Nearly all our cares center around these temporal things. But Jesus teaches that God will supply these things for us without ourselves being too anxious about them. God

cares for the birds, He feeds them; He cares for the flowers and decks them with beauty and loveliness. He provides holes for the foxes and nests for the birds. If He does these things for the birds and the beasts, for the fowls and the flowers, He will do much for His children. These things are necessary. God knows that we have need of them and therefore the earth yields her increase, seed and harvest, summer and winter, night and day, cold and heat come in their appointed order. Man opens his hand and God lays into it the things that are necessary. "The eyes of all wait upon God and He giveth them their meat in due season." It is therefore wrong to worry about these temporal things. It is wrong to rush after them as though they were the chief thing in life. It is wrong to lay up a big supply of them, for it shows lack of faith in a loving God who supplies all things richly for us to enjoy.

Not only does He give us the things we need, but He gives us just what we need. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" He cares so much for His children that He does not give them what would hurt them, even though they desired it. He knows our needs and supplies them according to His own knowledge and love.

2. **For the Spiritual Life of Man.** God sets a very high estimate upon man. Some writers speak of man as a worm of the ground, but God made him in His own image and breathed into him the breath of life. He is an immortal soul. He is not only God's creation, but God's child. He is "of more value than many sparrows." He is "better than a sheep." He has a mind to think, a soul to love and aspire. He walks and dwells in two worlds, one visible, tangible, material; the other invisible, intangible, spiritual. Just as God supplies man with the things for the material world, so He supplies him with the things for the spiritual world. He fills his mouth with good things, but He fills his soul with truth, with light, and life and love. He gives him peace and joy and inspiration. When the soul is sad God speaks comfort, when the heart is weary God says "Come to me all ye that labor and are heavy laden and I will give you rest." How often have we experienced God's loving care in days that were dark and dreary! Though we passed through the waters His hand upheld us and through the fire we were not burned.

"In sorrow He's my comfort, in joy He is my stay.

He tells me every care on Him to roll.  
He is the fairest of ten thousand to my soul."

His loving kindness extends even further than this. He will not let us fall. He follows us and saves us from destruction. Jesus says it was the love of the Father that brought Jesus to earth. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." All that we can do is to trust God and obey Him.

"Trust and obey, for there is no other way  
To be happy in Jesus."

If God cares for us we should cast all our cares upon Him. The thing that so displeases God is when His children do not trust Him. The Bible calls this attitude of trust, "faith" and everywhere where God's goodness and loving kindness are disclosed it is that men might believe and trust in Him. "The goodness of God should lead men to repentance." If God cares so much for us and does so much for

## THE JULY BOOK

As the July book the Editorial  
Committee of the  
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has selected

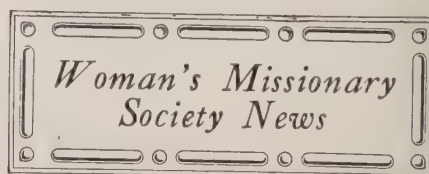
### **THE PLACE OF JESUS CHRIST IN MODERN CHRISTIANITY**

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us, we ought to love Him more and serve Him better. Our bodies and our souls we offer to Him. He does the best for us, we must give Him our best.



**Miss Greta P. Hinkle, Editor, 416 Schaff  
Building, Phila., Pa.**

The 41st annual meeting of the W. M. S. of Lancaster Classis was held in Second Church, Harrisburg, Pa., Thursday, April 4, 1929. The president, Mrs. Paul Schaffner, of Lancaster, presided. At the morning session, Mrs. H. C. Stauffer, of Harrisburg, led the devotions and welcomed the visitors.

The report given by Mrs. Schaffner, covering the work accomplished in the past year, was followed by a business session at which time committees were appointed and interesting and encouraging reports were given by officers and departmental secretaries. Mrs. E. M. Hartman and Mrs. H. C. Arnold, of Lancaster, reported Eastern Synodical meetings held in First Church, Lancaster.

At roll call a representative from each local society gave items of interest and points attained in the standard of excellence.

Dinner was served by the ladies of the hostess Church.

The afternoon session opened at 1.45 o'clock. Unfinished business from the morning was taken up after which Mrs. H. C. Arnold gave a talk on "Our Young People." The reading of a very interesting letter from Miss Mary Gerhard, Sendai, Japan, and beautiful solos added much to the program.

As this was the 41st annual meeting the afternoon session closed with a very fitting and most impressive anniversary service led by Mrs. Paul Kunkle, of Harrisburg.

Mrs. D. W. Gerhard, of Lancaster, gave the history of the past 40 years of this society. Mrs. Gerhard was a charter member, has served as vice-president and president, wrote the first history, and has attended every annual meeting since the society was organized 41 years ago. Nine living charter members were honored.

At the conclusion each president was given the opportunity of laying on the altar the special anniversary "love gift" of her society for the missionary home being built in Lancaster. \$1,700 was joyfully and prayerfully given.

The report of the treasurer, Mrs. E. G. Underwood, showed an increase of \$796.08 over gifts of last year.

The W. M. S. of East Vincent Church,



Spring City, the Rev. William Y. Gebhard, pastor, held an open meeting on July 14, at which Dr. Charles E. Schaeffer was the speaker.

We rejoice with Mrs. H. S. Gekeler, secretary of printing of the W. M. S. G. S., at the recent celebration of her mother's 89th birthday anniversary.

## NEWS OF THE WEEK

Mrs. Henry W. Elson

Ying Kao, Chinese vice-consul at San Francisco, was suspended July 10 by Dr. C. C. Wu, minister to the United States, as a result of the vice-consul's wife being involved in opium smuggling operations.

Rome greeted the American fliers, Capt. Yancey and Roger Williams, July 10, who reached their goal after a stop in Spain in the trans-Atlantic plane, the "Pathfinder."

Plans for an all-air passenger trans-continental service between New York and San Francisco, which will include night flying along lighted airways and put passengers across the country in 30 hours or less of flying time, has been announced by the Boeing Air Transport, Inc.

Forty persons were injured in a railway accident on the Atlantic Coast Line near Enfield, N. C., July 10.

The convention of the Federation of Business and Professional Women's Clubs was held the early part of July at Mackinac Island, Mich. Mrs. Calvin Coolidge has joined the federation.

Protests from 38 nations against the proposed high rates in the new tariff bill have been placed before the Senate Committee on Finance. They were filed with the State Department, which transmitted them to the committee. Among the nations which have objected are Great Britain, France, Belgium, Italy, Austria, Spain, Switzerland, Denmark, Norway, Sweden, the Netherlands, and practically all the countries of Latin America.

Five persons were killed and several injured in a collision on the Erie Railroad at Corning, N. Y., July 11.

A bequest of \$3,000,000 to the Board of National Missions of the Presbyterian Church for its permanent fund and \$250,000 for the Board of Foreign Missions, is made in the will of the late James Newbegin Jarvie, New York capitalist. Other bequests totaling \$6,000,000 were made to relatives, friends, charitable organizations and employees.

Thomas A. Edison was unanimously elected as "Thomas Jefferson Guest at Monticello" by the board of governors of the Thomas Jefferson Memorial Foundation at a special meeting. The honorary title will be conferred upon Mr. Edison at Monticello, Va., on Aug. 10. He will be the first one to receive the title, which is to be bestowed from time to time on men and women, to be chosen for outstanding service in science, art, literature, education or government.

An arbitration treaty between Norway and the United States was registered July 11 with the League of Nations. It follows the same lines as treaties between the United States and Germany, France and several other countries.

China has been admitted to the International Chamber of Commerce at the recent meeting at Amsterdam, Holland.

Mrs. Katherine Tingley, theosophist leader, died recently in Sweden, the result of an automobile accident.

War on mental ills was urged for all ages by speakers before the Medical Association at the sessions held in July at Portland, Ore.

Secretary Stimson has announced the appointment of David Hunter Miller, international law specialist, of New York, to the newly created position of editor of the treaties. He will devote particular atten-

tion to the collection and publication of all treaties to which the United States has been a party.

Appointment of Charles S. Wilson, former agricultural commissioner of New York State, to be seventh member of the new Federal Farm Board has been announced by President Hoover.

Thirty-five thousand Chinese now are living in Cuba awaiting an opportunity to enter the United States, according to a report made public recently by the United States Government investigators.

Approximately \$9,000,000 in depositors' money is tied up in Florida on account of the failures of banks. Six banks are being investigated.

Fifteen persons are dead as the result of a blaze that destroyed a dummy house in a childrens' show July 12 at Gillingham, England.

After 10¼ days in the air, Loren W. Wendell, of Los Angeles, and Roland B. Reinhart, of Salem, Ore., set a new record for sustained flight when they brought their biplane, the Angeleno, to earth at Culver City, Calif., July 12.

George Eastman, retired camera manufacturer and philanthropist, marked his 75th birthday July 12 with a radio gift to the public and parochial schools of Rochester, N. Y. Mr. Eastman's philanthropies have reached \$75,000,000 this year.

Much interest has been manifested in the League of Nations circles in the Paris reports that Foreign Minister Briand is planning to make a plea for an Economic United States of Europe during the coming League assembly session.

Brig. Gen. Smedley D. Butler, famous as a veteran of 15 campaigns and expeditions, and for his work as Director of Public Safety in Philadelphia, holder of two congressional medals of honor, has been selected by President Hoover and Secretary of the Navy Adams for promotion to the rank of major general.

The attempted trans-Atlantic flight of the Polish airplane Marshal Pilsudski ended abruptly in a crash on the Island of Graciosa, Azores. Major Ludwik Idzikowski, who had spent two years in preparation for the flight, was killed. Major Kasimir Kubala, his companion, escaped death by falling or jumping from the plane. He was seriously injured.

Beaten by a steady west wind, the French trans-Atlantic fliers, Captain Dieu-donne Coste and his navigator, Maurice Bellonte, turned back from near the Azores and landed later in Paris.

A world-wide war against Prohibition has been declared by 13 wine growing countries of Europe, whose activities are centralized in Paris. Their slogan is "Liberty and Temperance." They are taking the field "to drive out bad liquor with good."

A thousand veterans of the Rainbow Division held their reunion in Baltimore, July 14, the anniversary of the drive near Rheims. General Gouraud, who had command of the division in France, was present; also the French Ambassador Claudel. President Hoover reviewed the parade.

Stratford Hall, the birthplace of Robert E. Lee, at Stratford, Va., has passed from the hands of the United Daughters of the Confederacy to the Robert E. Lee Memorial Foundation during the past week.

In 1928, more marriages by nearly a third than divorces took place in Washoe County, Nev., in which Reno is located, according to a report of the Department of Commerce on marriage and divorce statistics for Nevada.

An operation was performed on King George of England, July 15, for the drainage of an abscess in the chest. Later the report was that the King was making excellent recovery. This is the third operation within the year.

Distilling of whiskey will be authorized soon by the United States Government to add 1,500,000 gallons to medicinal stock. Under the Willis-Campbell law, the Treasury not only has the authority but is directed to see that stocks of medicinal whiskey do not fall below requirements. The present stock is almost depleted.

The governors of the States met in conference at New London, Conn., the middle of July; 26 governors attended the sessions. Governor Trumbull, of Connecticut, made the address of welcome.

The multilateral treaty for the renunciation of war was formally proclaimed by President Hoover on July 24 at a White House luncheon attended by the diplomatic representatives at Washington of the signatory and adhering nations.

Prof. Hans Delbrueck, widely known historian of Germany, died July 15 in Berlin at the age of 80.

## CHURCH SCHOOL PROBLEM SHOP

Answers Fitted While You Wait

By DR. W. EDWARD RAFFETY

Professor of Religious Education,  
University of Redlands Redlands, California

**Problem:** At our last Church School workers' conference, one of our members raised the question why our School did not have a Cradle Roll Department. Would you tell us why we should have one?

**Answer:** In view of the fact that every Church School in the land could have a Cradle Roll Department, let me answer our inquirer by giving reasons for starting one in the hope that other Schools also may see the value.

May I say at the beginning, if you have no Cradle Roll Department in your Church School and want one after reading the reasons given, I suggest that you write at once to Dr. C. A. Hauser, Schaff Building, Philadelphia, for full information.

Older young people and adults might well volunteer to assist the Church School superintendent in organizing one in your School. If one exists, what a fine project it would be for some adult class or young people's group to go to the principal of the Cradle Roll Department and offer to boost for a bigger one. Definite service is what many classes need to put new life into their Sunday sessions. Especially appropriate would such a project be for that splendid class of young women or older women anxious to do some concrete, worthwhile things. At your next Church School workers' conference, why not put this delightful task up to some such class?

If the School or a class raises the question about the time and money needed, we would suggest that as to the money, after the initial supplies are ordered and the department organized, it will pay for itself. Hundreds have. Yours will. As to time—there's where the service comes in. Only a little time each week, and that may be leisure time. And another interesting thing is that any Church School anywhere, no matter how small, can have a Cradle Roll Department. We know of one instance where the cradle roll had more



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members than the Church School itself. An enthusiastic woman got obsessed with the idea, and having "time to burn," decided to burn some of it in the front yards, or back yards, and at the firesides of homes where there were babies too small to be in the Church School. Hers was a small School in a populated center where people of several races lived. She made her work missionary service of the most acceptable kind.

Where there's a will, there's a way; and it's not a low way, either, but a high way, a highway to happiness for many.

#### There's a Reason for the Cradle Roll

Yes, several reasons for organizing such a department are here offered to encourage those who are already at it, and to help others to start upon this Church School adventure which holds for prospective workers in this field many a glad hour. Briefly stated, we answer the question, Why have it, as follows:

**First.** To give altruistic-minded adults or mature young people a tangible and pleasant channel through which to express their love for others. Said a high grade, fine Christian young woman who dropped out of a Church School class, "I was never given anything to do, so I quit." We feel confident that in her case she could have successfully put across the cradle roll idea. Challenge some adult or young people's class to "go to it," and again to get the joy of it. This would be a service-project of sufficient proportions to develop and enthuse such a group.

**Second.** Your Church School may need new life and a new sense of its manifold opportunities as it seeks to function educationally with all ages from the cradle to the grave. It is old but ever and forcefully true "that the hand that rocks the cradle (or its modern equivalent) rules the world." May we add that the Church that captures the cradles of its community captures the community's future citizenship, if it vigorously, intelligently keeps true to its sacred trust. To win and to hold is the finest victory.

**Third.** Such a Church School investment puts a religious mortgage on the child. If the sane eugenists are right in holding that heredity puts a prenatal mortgage on every baby that comes into this world, and we cannot doubt it, how much more important for the Churches of Jesus Christ in His name and for His sake to preempt with a first mortgage the spiritual welfare of every child. What a productive investment that is. Get the baby—and the child is yours. Get the child—and you have the man-in-the-making, and with him God's greatest privilege, the making of a Christ-like character.

**Fourth.** To get interested in the father's and mother's tiny tot, especially if the parents are non-Christian and non-Church going people, is to arouse a kindly response in their hearts at once toward that individual who shows this interest and toward the Church School of which that cradle roll is a part. Even when the parents pass the Church building to which the child is now attached, they cannot help but feel a more kindly interest.

**Fifth.** Mothers naturally are closest to their babies and most sensitive to the attitudes and acts of others who manifest concern, either helpful or harmful. Many a mother herself hitherto indifferent to the Church "over yonder on the corner," begins to take a passing interest because somebody cared, and cared enough to call and be friendly and unselfish. Then is it not true that from our best homes those young parents take peculiar delight in starting that "wonderful little fellow right," which in their thinking means toward the Church which they love? No certificate means more than that beautiful cradle roll one, the constant reminder of the initial step in the right direction. We know one family whose daughter recently

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secured the full diploma for completing the International Council Standard Leadership courses, who has kept all her Church School certificates from the cradle roll department up to this fine recognition of continuous and successful effort.

**Sixth.** The first point of contact which the Church School has with many homes comes through its cradle roll, which makes it possible for the principal of the department to bring these mothers together at the Church or elsewhere for times of happy fellowships. Cradle roll mothers' parties, when the babies are old enough, a few times a year, are productive of finest results. These fun-fellowships can be planned for at the Church and be made profitable in enriched lives and new friendships.

**Seventh.** It almost always follows that thoughtful mothers thus interested will desire the formation of an informal Mothers' Club, so that they can pursue under trained leadership some particularly helpful course of study written for young mothers. Indeed the far-seeing cradle roll principal will jump at the first suggestion, and definitely plan for such instructional groups, arranging for the meetings at a time most convenient, and plan to care for the babies in a nursery room at the Church, near the room where the mothers meet. Here is the open sesame for service for older girls as the principal's helpers, for a half hour, it may be, once a week. Why couldn't that woman's adult class in the Church School furnish such rooms, one for the mothers'



meeting and one for the babies? What class project could yield more genuine satisfaction?

**Eighth.** The cradle roll can help both fathers and mothers to walk right up to their responsibility-mirrors and face the fact squarely that the two human beings which are physically responsible for the new life are also socially, morally, and religiously held to account for the direction that child will take in all the days ahead. There is no proxy for this responsibility.

**Ninth.** There are scores of cases where cradle roll workers win the un-Churched to membership and happy fellowships in the very Church which first set before the parents the open door. "A little child shall lead them" on and on into the very Kingdom of God. No dynamo has more power than the push of a baby's hand, and the appeal of a child is age-long and age-strong.

**Tenth.** The cradle roll department faces no forbidding traffic signs as it loads its "motor car" full of valuable leaflets, magazines, books, or other literature and travels right into the center of the homes where the baby fingers have lifted the latch. The duties, joys, privileges and problems of parents can thus be better understood. Surely this is a hundred per cent reason for believing in a cradle roll in every Church School in the land.

**Eleventh.** The cradle roll is one of the best Church School membership recruiting agencies known. Seldom does a cradle roll child, remaining in the community, ever go to any other Church School. During the Men and Religion Movement several years ago, we recall there was a significant motto used everywhere which read: "Where men go, boys will follow." How true! But is it not also very often true that where that cradle roll baby boy goes, his father will follow?

**Twelfth.** Another reason for a Cradle Roll Department in some Church Schools is the very location of the School itself, perhaps in a rural or urban section where the tactful, faithful cradle roll visitor will discover cases of real destitution in some homes otherwise untouched by any outsider. Associated charities quite often, in cities, find most needy families, but the writer's own experience in social settlement work convinces him that there are self-respecting, deserving families often in need who will not apply to public relief agencies however good such organizations may be. The cradle roll principal may be the friend indeed because she is the friend in need, who quietly brings comfort into a distressed and timid mother's life. Here again that big men's class that learns the Bible on Sunday and longs to live by it on Monday can have a chance, all in a humble, unadvertised way. The project may mean immediately necessary food or fuel or clothing or medical care, or it may be better housing conditions, or, as in one instance the writer will never forget, a young man's Baraca Class actually moved a whole family into a better house in a better environment. The cradle roll principal who put that Church School class "wise" to a real Christian job was herself "wise unto salvation" in her leadership, for she saved those young men socially by lifting them out of themselves and into a form of service that challenged and satisfied.

**In conclusion.** Jesus, it will be recalled, when putting the supreme test of love to a disciple in whom He had invested much and from whom He was expecting much, among other things, said, "Feed my lambs." This is the reason, beyond which there is no higher, that the Lord of us all delighteth most in His disciples who, today, humbly obey Him, that not one of these little ones should perish.

(Send your questions and problems direct to Dr. Rafferty, 432 Center street, Redlands, California.)

## BOOK REVIEWS

**The Dilemma of Protestantism.** By William E. Hammond. Harper and Brothers, publishers.

Much is being written on the subject of Protestantism these days, most of which is anything but hopeful and encouraging. Its future in the opinion of some is anything but bright and reassuring; in fact, with some it is just a question if it has any future at all. It seems to be quite the thing now to lament its shortcomings and to predict its disintegration and doom. Let no one think, however, that this book is of this sort. Its name is very suggestive. To be in a dilemma is to feel that something should be done and to be at a loss to know what to do, is to be in trouble, or in a state of perplexity, is to be "in a strait betwixt two," as the apostle puts it. Surely more correct and more in accordance with the facts is it to say that Protestantism is in a dilemma than to say that it is doomed to die and pass away. The author is very frank to state the problem that troubles Protestantism, but he is just as frank and clear in proposing a solution. Very properly is the last chapter entitled, A way out of the dilemma. His way out of the dilemma is the threefold application of the law of love: as a fellowship, a discipline and a program of service.

The chapter on competing organizations, such as clubs and fraternal orders, is worth reading. It is not a tirade against these organizations, but a fair evaluation of their influence upon the Church and its members. There is more truth than fiction in what the author has to say on the subject. Among the books that have recently appeared, this book is probably one of the most timely and one of the best. The committee, recently appointed by General Synod, on lapses, leaks and losses in membership, might do well to read and ponder the conclusions of this book before they begin their task of formulating their report.

—P. A. D.

**The Coming Revival of Religion.** By Allyn K. Foster. Judson Press, price, \$1.50, 146 pages.

The topic of this volume scarcely suggests the author's theme, as it makes use of terms that have a special connotation. But the author reluctantly, and against advice to the contrary, uses this title because it truly best expresses his theme. He believes that real religion is in the way of a renaissance, was in fact inclined to entitle his work "The Present Revival of Religion." He writes not in terms of any narrow or specific form of religion, but of the great fundamentals of Christianity, which may even be found to have their counterpart in others of the religions of mankind.

The book is calculated to serve as a ministry of reconciliation between proponents of the "old gospel" and the "new gospel," between liberal and conservative. The author himself refuses to be labeled, but is evidently friendly to modern learning, recognizing that science has released knowledge and power that are of real value to religion.

In a searching, though sympathetic way, he puts his finger on the weakness of organized Christianity in his chapter on "What is the Matter with the Church?" In a word he says that "Christianity as a whole lacks religious climate." He shows that real Christianity is essentially a life, and that Christians impair the standing of religion by failure to live it. Theology and ecclesiastical organization are allowed to become husks instead of helps for religion, whereas "when we dramatize Christ, all other matter becomes secondary."

He has a fine word to say to the "heralds of the new reformation," among whom he includes the preachers, teachers, and those engaged in religious education. To the preacher he sounds the necessity of relating religion to the accepted new knowledge, at the same time warning the progressive preachers against allowing enlightenment to be a substitute for power to live. To the teachers he proclaims the truth that a teacher is more than a scholar, namely, an interpreter of the truth he proclaims, and throws on them the responsibility of watching "what their truth is doing to the students they teach." To those engaged in religious education he warns against the loss of real religion in new methods and principles of teaching.

The author writes out of a wide experience with the student life of universities and colleges in every State in our Union, and with a facility of utterance which makes the book very readable. Everyone interested in religion should read it.

—A. N. S.

## OBITUARY

### FRANCIS E. HELLER

The First Presbyterian Church of Helena, Mont., lost one of its most valued elders in the death on May 25 of Francis E. Heller, who for many years was an active and prominent member of the Reformed Church in the United States, having been for years business manager of the Publication Board. Upon going to California for health reasons Mr. Heller became manager of the Presbyterian Church in San Francisco, and was at that post during the disastrous days of the earthquake and fire. Coming to Montana in 1907, he became actively identified with religious work in that State, and though nominally his business was that of an insurance agent, actually his first business was that of the Church and its Christ. Death was due to heart disease. Burial was in the old home at Fort Washington, Pa. Besides the widow, two children remain: John K. Heller, of San Francisco, and Mrs. A. B. Bradham, of Helena.

—Rev. David J. Donnan,  
Pastor, First Presbyterian Church,  
Helena, Montana.

### DAVID CRAMER

Mr. David Cramer, one of the best known farmers in Frederick County, Md., died suddenly at his home in Walkersville, Md., Sunday afternoon, July 7, from a severe heart attack. Mr. Cramer was 72 years old and spent all his life actively engaged in his affairs of business and in the work of the Glade Reformed Church, Walkersville, to which he belonged for many years.

Born on a farm near Walkersville, he attended the public schools, after which he engaged in farming and became a very successful agriculturist. In addition to farming, Mr. Cramer was a prominent dealer in livestock and in other business interests. He was a former president of the Frederick County Agricultural Society and at the time of his death was a member of the board of managers. Likewise, he was a director of the Walkersville Savings Bank, a director of the Farmers and Mechanics National Bank of Frederick, Md., and a director of the Mutual Insurance Company of that city.

Mr. Cramer actively served the Glade Church for many years as deacon and elder, and was several times appointed delegate to the higher judicatories. Always possessed with a kindly and sympathetic disposition, he was loyal and faithful to



all his friends and esteemed highly by all with whom he came into contact.

Besides his wife, Mrs. Minnie Cramer, he is survived by two sons, Ira D. Cramer, and Silas H. Cramer, and two daughters, Mrs. Ward Stauffer, and Miss Nina Cramer, Walkersville—all members of the Glade Reformed Church.

The funeral services were held at his late residence on Wednesday morning, July 10, with interment at the Mt. Olivet Cemetery, Frederick, Md. The services were conducted by Rev. F. A. Rosenberger, minister of the Glade charge, assisted by the Rev. W. R. Hartzell, of Lykens, Pa., the former pastor of the charge. Rev. Hartzell preached the sermon and used as his text Nahum 1:7—"The Lord is good, a strong hold in the day of trouble; and He knoweth them that trust in Him."

—F. A. R.

#### JAMES B. ALBRIGHT

James Buchanan Albright died suddenly at his home, 1807 Monroe street, Washington, D. C., Monday afternoon, June 17, aged 71 years and 19 days. For a decade or more he had been the only charter member of Grace Reformed Church, D. C., still remaining in the membership of this congregation. His going severs the one living link which bound the present to the very beginnings of the congregation over a half century ago. He retired from the government service when he was seventy years old. The infirmities of age were upon him, but he came to Church quite frequently—was present the last time on the first Sunday morning of June. The Baltimore-Washington Classis met in Grace Church, D. C., the middle of May. He was present at a number of the sessions and followed the proceedings with keenest interest, for he had great love for the Reformed Church. He was a reader of the "Messenger" from his youth. Nothing disturbed him so much the latter months of his life as the proposed Church merger, in which the beloved name "Reformed" was to be dropped and precious features of a glorious heritage were to be submerged and lost, as it seemed to him.

Mr. Albright was born in Washington May 29, 1858. His father, Thomas Jefferson Albright, was here as a secretary of President James Buchanan. His mother was, on her mother's side, of the Hopkins family, of whom was the founder of Johns Hopkins University, Baltimore. At the close of the Buchanan administration, the family returned to Maytown, Lancaster County, Pa., Father Albright resuming his vocation as farmer and his activities in the Reformed Church and Sunday School at that place. James was graduated from the Maytown High School and for a time, attended the Millersville State Normal School. When he was about sixteen years of age, his father died suddenly of pneumonia and soon thereafter he and his mother returned to Washington, her native city. Here, after taking a course in the Spencerian Business College, he served for a while in the Census Department, then became secretary of a pension attorney and soon won his way into the Pension Department of the Government, in various sections of which he served with great faithfulness for over forty years. He became, finally, one of the principal pension examiners and was on the Board of Review of the Pension Department.

The few years preceding the organization of Grace Reformed Church, D. C., Mr. Albright and his mother attended the McKendree M. E. Church, in which she had been reared. When the English Reformed congregation here was organized, through the initiative of Dr. Franklin K. Levan, superintendent of Home Missions, and the cooperation of Maryland Classis, on Oct. 7, 1877, Mrs. Albright and her son were in the little nucleus of fourteen charter members. The Rev. Joel T. Rossiter, of the

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Board of Christian Education of the Reformed Church  
Schaff Building 1505 Race St. Philadelphia, Pa.

First Reformed Church, Baltimore—a member of the Classical committee—confirmed him—the only one thus then received. Mr. Albright was very soon chosen as deacon and later as elder, serving thus faithfully in the Consistory for many years, and representing the congregation from time to time in Classis and Synod. For a while, he served as secretary of the Consistory and again as treasurer of the congregation. He was on the committee which purchased the ground on which the little chapel was built in 1881, and on which the beautiful Sanctuary and the Sunday School house now stand. He served, also, for brief periods as assistant superintendent of the Sunday School and teacher of the Bible class.

Mr. Albright's heart was in Grace Church, D. C. He took great delight in telling of the difficult, trying times in the earlier years of its history, and of the turn of the tide when Dr. Schick became pastor and President Roosevelt attended the services. The Home Mission Board was on the point of abandoning Grace Mission thirty years ago. Last year, Grace Church raised over \$5,000 for benevolence. During the past fifteen years, over \$60,000 was raised for benevolence and over \$100,000 for congregational purposes. Alluding to the situation of a generation ago, he said with a chuckle of satisfaction: "Well, I wonder what they think of us now!" He said to the present pastor a number of years ago that he hoped he might live to see Grace Church a strong congregation of five hundred members—a wish that was realized.

Mr. Albright was a careful student of affairs in the State and the Church and was positive and pronounced in his convictions.

His was the gift of a lucid, forceful style, with a touch of the poetic, whether he spoke or wrote, and he always prepared his utterances with great care. For years past, anniversary occasions at Grace Church were not complete unless we heard from Mr. Albright, "our only remaining charter member." He wrote frequently for the "Messenger" and the "Christian World," touching the doings in Grace Church, especially in earlier days. Few laymen followed the activities of the denomination so closely as he. He had an exceptional knowledge of our ministry, many of whom he entertained in his home, particularly in the days of the mission.

Grace Church has lost a number of her aged members this past year, among whom also was Elder Ephraim Cornman, an outstanding character in the congregation and the denomination. He and Mr. Albright were particularly intimate through the years.

Mr. Albright was married to Annie S. Mickley at her home in Balliettsville, near Allentown, June 29, 1882, by the Rev. Dr. E. J. Fogel. She and an only sister, Mrs. A. A. Adams, of Lebanon, Tenn., survive him. With this sister, Mr. Albright's mother lived for a number of years until her death, about twenty-five years ago. In the Cedar Grove Cemetery of Lebanon, Tenn., the remains of mother and son lie side by side. Services in Washington were conducted by the pastor, Rev. Henry H. Ranck, who spoke from the 90th Psalm: "So teach us to number our days that we may apply our hearts unto wisdom." Services in Lebanon, Tenn., were held at the home of Mrs. Adams where, as at the grave, the Rev. D. M. Harrison, of the Presbyterian Church, officiated. —R.